Restructuring Faith

(Taameer-i-millat)

KHAWJA ABDUL HAKEEM ANSARI
Naqshbandi, Mujaddidi, Tauheedi
And
Founder of Silselah-i-Tauheediyah

SYED MOHAMMED IDRIS TAUHEEDI
Translator

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Markaz Taameer-i-millat, Waheed Colony, Kot Shahan,
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Beautiful Extracts from the Book

Pakistan is a newly-born State which has been created with the pronounced aim that here will be the rule of the Quran and Sunnah. In this world at least more than twenty types of states have been tried but none has been able to satisfy man as a whole. Muslims claim that in order to keep man satisfied hundred percent and prosperous and free from care, it is the only type of state whose principles have been indicated in the Holy Quran. But the critics say when were the people living in different Muslim states for fourteen hundred years happy and prosperous? Moreover Muslim states have been fighting internecine wars and shedding blood. Hence your claim is unfounded and wrong. The Pakistani Musalmans reply that in reality, the rule according to the principles of the Holy Quran continued from the day of Holy Prophet till Hazrat Umar or at least till the reign of the Orthodox Caliphs and in those days not only the Islamic States

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The nation is in Search' of Such 'Muslims Who derive solace in the lap of storms!

Author

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but even the people of those states which were ruled by Muslims were happy. But after the reign of the Orthodox Caliphs, all the Islamic states which were founded were not run according to the principles of the Holy Quran. Hence the masses of those states did 1iot enjoy such peace and tranquility which people of the world are searching for arid are looking for. Hence we Pakistani Muslims, after establishing a state in accordance with the Holy Quran and Sunnah, will prove to the world that the only type of the state which has been enunciated in the Holy Book and which was founded by the Holy Prophet will be beneficial to the world. Apparently it is a tall talk but the claim is there and the country which has been created with this claim is in existence. Therefore, "0 Musalmans of Pakistan, take it well in your head that it is an experiment for the entire world and the entire Muslim world and

the non-Muslims states have their eyes towards you and they want to see the truth of your claim. If you prove true, do you know what will happen? In all probability, nay in reality, the majority of the states of the world will believe in the truth of the Holy Quran and will act upon its teachings. But if you fail, it will bring disgrace to you and people will laugh at your Allah and your Holy Prophet and the punishment will be that you will be face to face with disgrace and will be turned to extreme torture on the day of resurrection".

IIIIII

Service to humanity which is the ultimate aim of all efforts, devotion and spiritual journey. Apparently even if you become a saint of very high order, if you do not become a source of bounty for the world and your sainthood is only for your personal pursuits then you are under no circumstances worthy of being called vicegerent of the Prophet because Prophets have been sent to teach creatures of God such methods of how to live (life and living) acting upon which leads to success both in this world as well as in the next world.

IIIIII

There is no doubt at all that "Wisdom" is the virtuous and most exalted knowledge. The reality of things is gleaned through it: unfathomable secrets are known through it; right kind of intellect and perfect insight is born; souls become visible; one sees the Holy Prophet and exalted souls; the excursion to Aalam-i-Mesaal and viewing or rays and illuminations take place; the power of knowledge and miracles is attained; control over matter is gained and over and above this, man gets the approach and proximity to exalted messengers and the Holy Prophet. But in my opinion even after attaining all these if any ARIF does not do anything positive for the welfare of the collective prosperity and well-being of Muslims he is useless for the Millat though having everything for himself. The Millat does not need such saints who through charms and amulets get a few sick persons cured and make

him healthy or a few poor persons become rich through their prayers or some win their cases or some childless persons beget children and a few non-believers accept Islam and add to the useless strength and number of worthless people in the Millat. Nowadays we need such saints who can turn the most sinful and impious Muslim into true Muslim and a true Muslim, a pucca Momin and believer in Oneness of Allah and through teachings and reflections can create such spirit of sagacity and prudence which may demolish all their differences and disputes and wield them together as one soul and one body. They may differentiate between right and wrong and may learn to work and work continuously after giving up idleness and laziness. They should be full of love of Allah and Holy Prophet and should be always prepared to sacrifice their life and wealth for the revival of Islam and keep to Allah and Allah alone after shunning everything of the world.

IIIIIII

We can say this much that the aim and object of faith, belief and prayers are only this that man may get peace and comforts in life in this world and hereafter and this cannot be achieved unless man is perfect in dealings and honest in his behavior. Supposing a man prays five times a day, nay ten times a day and fasts for the whole month nay throughout the year and performs Hajj every year and gives alms but does not perform his duties towards his people, for example, he keeps his wife and children in distress and starving, cheats others, speaks ill of others, tells a lie, steals, takes bribe, does not perform his official duties honestly, weighs less, and measures less, creates ill-feelings among people and creates differences in the national set up and is ill-tempered, proud and ferocious and thinks other to be inferior to him and considers it below his dignity to talk to them do you think such a man will go straight to paradise after death? And will he not get the punishment for his evil acts? or will he get the real respect in life? Will he be able to spend a peaceful and comfortable life? Such a man even if he succeeds in accumulating vast treasures will

be bereft of real peace of heart and soul in this world. Therefore get into your mind that the limitations which Allah has placed on dealings and morals and the ways and means that have been taught by Him should be carried out with as much vigor and faith as we carry out prayers, fast and Hajj and alms etc. It is just not possible to act upon some principles of the Quran and neglect others.

IIIIIII

Allah says in the Holy Quran "Women are your garments and you are their garments". Can any writer of the world produce a better effect than is conveyed by these words about social equality, evenness, mutual secrecy and to live with love and affection. But it should be understood that these equalities and evenness are social only. But so far state's management or household affairs are concerned and their division of work, the position of woman is of a valuable beloved and of man as a protector and supporter.

IIIIIII

Islam never teaches narrow-mindedness rather it teaches to be kind and just with everybody regardless of faith and community. Allah has nowhere ordered to hate non-Muslims and to behave with them harshly without any reason. Hence it is in Chapter Al-Qasas that "do good to everybody as Allah has done to you". This order is to do good to everybody in the world.

IIIIIII

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TRANSLATOR'S PREFACE

Tameer-e-Millat--Restructuring Millat (Islamic Brotherhood) is the book of my spiritual guide-Khawaja Abdul Hakim Ansari. It is my proud privilege to present it to the English-knowing people.

The translation was complete in all respects on 11th April, 1976, but due to some unfortunate incidents this book could not be published on date. After a lapse of nearly 20 years it is being printed through the earnest efforts of 'Muhammad Siddique Dar, the present organiser and head of Sil-Sila-i- Tauhidya and with the active help of Mr. Akram Sheikh of Five Brothers, Gujranwala. May Allah Almighty bless them with all the bliss of both the worlds.

This book deals with the causes of political downfall of Muslims and how they can gain their lost glory; religion of Islam specially mysticism and methods to see the Absolute Self; with prayers, dealings, morals and general behaviour and finally suggests remedies for almost all the ills facing the Millat. The passionate wish for regeneration of Muslims pervades the whole of the book.

The paucity of equivalent words and synonyms in English has been my greatest headache in translating the book.

Those who wish to understand Islamic mysticism have no alternative but to understand the Holy Quran and study the traditions of the Holy Prophet as the spirit behind Islamic mysticism is the Holy Quran; and Muslims mystics based their life according to the teachings of Islam. This has been very ably explained in this book.

The chapter on spiritual journey is simply marvellous as no other book on spiritualism has described the spiritual world in such a greater detail and so vividly and candidly. The description from the earth to the Absolute Self is so thrilling and inspiring and captivating that the scene comes to our mind's eye as a picture. Also the practical side of the spiritual journey, through the methods taught in this book, can be completed much quickly; the soul simply soars and crosses the stages and layers of paradises

and reaches the Absolute Self in the least possible time-much earlier than through methods taught by other lines of spiritualism.

This book can be a very valuable and reliable guide for Musalmans rather Momins for their life and living here and hereafter. The translation has personally been seen by Khawaja Saheb and approved.

May Allah in his benign mercy bring Muslims back to the days of the Holy Prophet and his exalted companions!
Amen!
11th August, 1995.

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FOREWORD

A man full of love and affection, his heart throbbing with kindness and piety, his mind saturated with noble ideas is busy since half a century in bringing about restructuring Millat on a sound basis. It is his belief that this difficult and arduous task can be successfully accomplished only through love and belief in the divine unity. His name is Khawaja Abdul Hakim Ansari and he is the founder of silsila-e- Tauhidya. His main aim is the attainment of vision of Allah who is mere beauty and bliss. When love is saturated with the transforming virtue (Ehsan), it is interpreted as divine mercy; likewise his aim of life is to purify the hearts of the subjects of his Lord and Sustainer of the worlds so that being saturated with love and affection they become embodiment of bliss and boon.In his opinion it is love only that leads to justice and fairplay and the spirit of service and sacrifice and make the field of human existence full of life and longings.

For this I call Khawaja Sahib a "man of love and grace", and consider his movement and mission praiseworthy and fit to be followed. In these days of dearth of dear souls where do we find men of insight and warm heart? Where are the men who merely to please their friend (Allah), for trying to generate noble ideas in his subjects, sacrifice their whole life? Since long it was my desire to see a "man"-such a man whose heart is full of love and affection and pulsating with human kindness and enthusiasm. At last the day came when I saw that "man" in the figure of Khawaja Ansari Sahib. To pen on the writings of such a noble soul, I mean his book "The Restructuring Millat" is a matter of great blessing for me and it is my good fortune that Khawaja Sahib selected me for this purpose.

Khawaja Sahib has written "Restructuring Millat" for common Musalmans. Hence he has used very simple language and the method of presentation is very clear and candid.

Because his utterances come out from the very recess of his heart, hence his talks are full of charms and fascinations. If there is search for truth in the heart, such inspired talks create intoxicating effects. Khawaja Sahib dwells upon thought-provoking points in

such an informal way that provides added pleasures to men of insight and learning. It is true that "Restructuring Millat" is a very reliable guide for those who are in search of truth and justice.

This view of Khawaja Sahib is very thought-provoking that both the mystics and philosophers are in search of truth. From this point of view mysticism and philosophy are two names of one institution. But the philosopher tries to perceive the Reality through intellect and the Mystic through ecstasy. In this way philosophy and mysticism are two separate institutions. Though their ultimate aim is the same yet their ways are different.

In support of the stand of Khawaja Sahib and for the interest of the readers an incident of meeting between the famous philosopher Ibne Sina (Avicenna) and the famous Sufi Abu Saeed is narrated:

Avicenna was a philosopher and Abu Saeed was a Sufi of very high order. Once they met which has been described in" Asrar-e- Tauheed" like this.

Avicenna and Abdu Saeed had the chance to sit together. After three days of meeting and talking Avicenna left.

The disciples of Avicenna asked him; "How did you find Shaikh Abu Saeed?". He said: "Whatever I know Abu Saeed sees". When the disciples of Sheikh Abu Saeed inquired from him: "How did you find Avicenna?". He replied, "Whatever I see he knows".

The way of the Sufi is the way of those who traversing it have reached their desired goal. Therefore in the language of the Holy Quran it is the "straight path", that is, the favoured path of those on whom Allah has bestowed his favour and fondness and they attained the real success in life.

In modern times, the Way (Constant remembrance of Allah) is generally considered such an institution of invocation (Zikr) and rememberance in which action plays no significant role. Action means to take full share in the social life. In the opinion of Khawaja Saheb there is no difference between the Way and the revealed laws (Shariat) rather they are harmonious. The mere difference in name opens up this reality that the seeker while holding fast to the revealed laws concentrates his attention towards purification of his soul in search of 'seeing his friend' so that his

heart may become bright and luminous. And he may have direct contemplation of the beauty of his "friend" through this light and lustre. Khawaja Saheb takes the Way as the means of 'seeing the friend', purification of the soul and the restructuring Millat. He considers the way as the path of Ashab-e-Saffa who at a time were seekers of learning and knowledge, who fasted throughout the year, who prayed throught out the night and were also the warriors. Though living in the world, they had no love for it rather if they had any love it was of Allah, of the Prophet, of the Musalmans and of the servants of Allah. Remembering Allah and reading of the Holy Quran was their life-duty. Whenever the Millat faced any danger from enemies and rivals, they jumped to the fields in thirst of martyrdom.

The conclusion of the philosophy of the Way of Khawaja Saheb is this that if the heart of man may be luminous and bright, then, from it issues forth the fountain of love. And it is love that makes man friend of Allah and benefactor of humanity. Also love is the best means for the revival of the Muslim Commonwealth. It is a fact that it is only the men saturated with love and affection who have brought about unique revolutions and have been restructuring Millat and the humanity. Hence the main aim of writing this book is to make Musalmans glowing with love and affection and, therefore, the methods to become such Musalmans which have been detailed by Khawaja Saheb are very simple and candid. Also they are harmonious to the nature of man and the revealed laws.

Many subjects have been dealt with in this book but the spirit of Tauhid (belief in the divine unity) is predominant and pervades the whole book and, hence, unity overshadows multiplicity. In my opinion this book, due to its varied qualities, is a reliable guide for those who are in search of T~ and Justice and those who wish EO restructure their self and the Millat by becoming an emblem of love and beauty.

Dr. Nasir Ahmad Nasir(M.A.,D. Litt.)
Secretary, Urdu Encyclopaedia of Islam,
Punjab University, Lahore.
14th September, 1974.

In the name of Allah, the all Compassionate, the most Merciful. We praise and we pray to Him for blessings on His noble Prophet.

AN IMPORTANT QUESTION

The most important question before the world of Islam is that when our faith is perfect, our Holy Prophet is true and our Holy Quran is the true Book of Allah, then what is the reason for the downfall of Islamic Commonwealth? The question is so much important and worth our attention and consideration, but alas due to our lack of spirit and senselessness it has not been thought worth pondering over at all. The approach to the problems of life of living nations is that whenever any scheme does not fulfill its purpose or any effort falls or in a way even an insignificant number of soldiers are defeated, committees are set-up to investigate the reasons for failure and commissions are formed and millions of rupees are spent so that iIl4lfuture nothing of the same nature takes place. But our way of thinking regarding such problems of life and death for the nation is that nothing is done either on international plane or national scale. We spend lakhs of rupees in pursuit of pleasures, songs and dances and also in celebrating religious functions. People are made to weep and laugh in such gatherings. There are discussions and debates in learned associations, papers are read; in poets meeting there are thunderous applause, but have you ever heard in any of such gatherings what are the reasons for our downfall and decadence and in what ways can we regain our lost glory and place in the comity of nations?

Whenever this question is raised to individuals, the reply comes from every corner of the Muslim world that it is because we have left acting upon the teachings of the Holy Quran. This reply is hundred percent correct, but it is so brief that it does not give any particular help to the listener, particularly when everybody thinks that he and his sect alone, so far the acting upon the teachings of the Holy Quran is concerned, is of a pucca Musalman and all others are erring. The Holy Quran is not only concerned with prayers and orders related to it. It is a complete code of life, that is, whatever concerns human problems. Allah has given complete

instructions in it and has shown the way so that man can spend peaceful and happy life. As man's life has several facets only to say that "the reason for our downfall is that we have left acting upon the instructions laid down in the Holy Quran" is not sufficient, but we have to see in every walks of life how much and to what extent we are acting upon the instructions of the Holy Quran. It is apparent that this cannot be described even in a voluminous book in all its details and explanations not to speak of in few lines. But it is better to do something than not to do anything at all. Hence in the following pages, I have tried in my own humble way to answer the question. This should have been answered by the really learned people of the Islamic world. They would have penned their opinion on each facet of the Islamic life in detail and the reasons for the downfall of the Islamic Millat. But unfortunately this has not taken place or so far I know nothing positive has been done in this direction. Therefore, though not fully competent for the job, but as a matter of duty I have tried to pen them down. Allah only knows how far I have succeeded in my efforts and whether the Millat will be benefitted at all by this book or not. But I expect this much that after seeing my humble efforts, those competent to do it will be attracted towards it and will produce valuable books and literature on this subject and complete the job which is lying unattended since centuries.

In any part of the world however affluent and prosperous may be its inhabitants individually, they cannot prosper and flourish as a nation unless they form themselves into a society of well-knit and coherent group and learn to sacrifice their prosperity for collective benefit and cannot save themselves from the onslaughts of organized and powerful nations. Therefore I have, first of all, described those principles of the Holy Quran concerning collective prosperity which led to the splendid rise to the followers of the Holy Prophet in the shortest possible time whose example is not available in the history of the nations of the world. Then I have described the reasons for our present day degeneration due to neglect of the principles of Islam. After this I have described Islamic faith, prayers and mutual dealings, that is, rights and morals and behaviors. Islamic faith and belief have their

origin in unseen and Allah has ordered to believe in them without seeing them. But there are people who want to believe them after seeing them or after having their manifestation and reflection and as it pertains to mysticism hence I have also dealt with it in this book. I have described in detail the difference between modem mysticism and real Islamic mysticism. What does the Holy Quran say about mysticism? What did the Holy Prophet teach about it? What did the exalted and pious people of olden days and mystics do in order to convert the un-believers into Islam and engrain in them perfect faith and true Islamic character and what role has been played by Sufis and those pretenders of Sufism who followed them and how they have ruined and soiled mysticism and have done harm to the Muslim society. In the course of mysticism there is the description of origin and resurrection, that is, it has been said where did the human soul rest before the creation of human being? What properties it had? How it moved from its original place and passing through different phases and absorbing different qualities it reached the human body? How it gets light and thick through the effect of good or bad deeds? After death how it will complete the journey to eternity and after passing through different worlds, how it will get to hell or heaven and its fixed place there? In this connection I have also dealt with force and fate and have described how the Muslims of the first period, though believing in them, achieved tremendous success and how the Muslims of the period who followed them, believing in fate, were dishonored and disgraced.

In connection with prayers, there is the description of purification, prayer, fast, Hajj, alms and Jihad (Holy War) and it has been shown what psychological and spiritual influences are reflected in the acts and characters of the people through Islamic prayers which make them such a powerful group which no other organization of the world can prove equal to it. How a man gets to the treasure-house of eternal peace and pleasure after adopting them fully where philosophy, science or any other learning cannot lay on its hands.

In the chapter on dealing with each other there is the description of rights of human beings and morals and behaviors

and it has been shown how the individual as well as collective life of the people is perfected and how such persons and the nation constituting them reach the zenith of glory and success both here and hereafter. In the end there is the synopsis of the book so that those who have once gone through the book and want to discover the main points in it may consult it again and again for achieving their aims. These types of books specially books on mysticism etc., which have been written, their style, seriousness of their subject and difficult interpretations make them so difficult that it makes the readers puzzled and prefixed and they cannot get the full benefit. Therefore I have written this book in a very simple language so much so that even such a dry subject as mysticism has been described in such an attractive and pleasant style so that readers do not get bored and can understand the subject matter thoroughly.

This book is for the whole Muslim world but as it is in Urdu, it has been addressed particularly to the Musalmans of Pakistan. (Its translation into English will reach the English knowing people very soon). Pakistan is a newly-born state which has been created with the pronounced aim that here will be the rule of the Quran and Sunnah. In this world at least more than twenty types of states have been tried but none has been able to satisfy man as a whole. Muslims claim that in order to keep man satisfied hundred percent and prosperous and free from care, it is the only type of state whose principles have been indicated in the Holy Quran. But the critics say when were the people living in different Muslim states for fourteen hundred years happy and prosperous? Moreover Muslim states have been fighting internecine wars and shedding blood. Hence your claim is unfounded and wrong. The Pakistani Musalmans reply that in reality, the rule according to the principles of the Holy Quran continued from the day of Holy Prophet till Hazrat Umar or at least till the reign of the Orthodox Caliphs and in those days not only the Islamic States but even the people of those states which were ruled by Muslims were happy. But after the reign of the Orthodox Caliphs, all the Islamic states which were founded, were not run according to the principles of the Holy Quran. Hence the masses of those states did not enjoy

such peace and tranquility which people of the world are searching for and are looking for. Hence we Pakistani Muslims, after establishing a state in accordance with the Holy Quran and Sunnah, will prove to the world that the only type of the state which has been enunciated in the Holy Book and which was founded by the Holy Prophet will be beneficial to the world.

Apparently it is a tall talk but the claim is there and the country which has been created with this claim is in existence. Therefore, "0 Musalmans of Pakistan, take it well in your head that it is an experiment for the entire world and the entire Muslim world and the non-Muslims states have their eyes towards you and they want to see the truth of your claim.

If you prove true, do you know what will happen? In all probability, nay in reality, the majority of the states of the world will believe in the truth of the Holy Quran and will act upon its teachings. But if you fail, it will bring disgrace to you and people will laugh at your Allah and your Holy Prophet and the punishment will be that you will be face to face with disgrace and will be turned to extreme torture on the day of resurrection".

Pakistan came into existence in August1947. What have we achieved till today? It is not possible to deal in detail but it can be said for certainty that there is more and more talk about prayers after the creation of Pakistan. Besides those who pray in their homes, mosques are full of devotees. The Most attractive aspect of prayers is that now even the rich people and high officials pray with their poor brethren. Fast is also fully observed and there is more enthusiasm. There is an increase in the number of paying poor taxes and going on pilgrimage to Makkah. And there is an intense activity and rush to earn wealth and the habits of idleness and inactivity are slowly and slowly becoming less and less but so far morality is concerned it is regretted that Pakistanis have not improved even a bit rather there has been a definite degeneration and this is the standard which is the basic measurement of Quranic teachings and moral values enunciated by the Holy Prophet through which non-Muslims judge and form their opinion about Islam. They do not look at all towards your prayers and fast. They only see how you behave with them in your dealings and social

contacts with them. They have very low opinion about your morality and they blame the Quranic teachings for it. They say that Pakistanis do not know at all the etiquette of social gatherings. They possess bad tongue, have hard tones and their manners are rough and tough. They say that Pakistanis even do not know how to walk; they go on spitting on the way; throw skins of fruits on roads and elbow each other when they walk so much so that they even do not care for women and children. They do not know how to form a line while going in a bus or train. They abuse each other while on the way and fight which is the usual sight in every city of Pakistan. They also complain against the dishonesty of Pakistanis.

They say that Pakistani servants are most dishonest. When we send them to bazaar they take two rupees for things worth one rupee only and when we go to bazaar, the shopkeeper will begin with rupees ten and after a good deal of haggling and haggling will give the same thing in two rupees. If a big deal is undertaken by a big merchant, dishonesty is committed by them on a bigger scale. They do not keep up promise and do not keep to their words. They show something as sample and deliver something else so much so that even things which are sent in large quantities to foreign countries, the same dishonesty is done which has serious repercussion in the foreign markets leading to losing markets for Pakistani goods. Those foreigners who after going through the Holy Book and appreciating the simplicity, honesty and viability of Islam become Muslims and visit Muslim countries become very much disappointed to see their conditions and conduct. I have myself heard them saying; "I have embraced Islam by knowing the truth of Islam through the Holy Quran but when I come here I see that Muslims are bereft of courtesy and moral values. And now I am reflecting whether I did commit wrong by embracing Islam."

Pondering over all these things I have special request to make to my Muslim brethren and Pakistanis in particular that together with regularity of prayers they should try to improve their morals and behavior so that the people of the world may not have bad opinion about Muslims and we may be called upon by Allah for our base morality and behavior.

Now in the following pages I shall try to answer those questions which have been narrated in the beginning, that is, when our faith is perfect, our Holy Prophet is true and our Holy Quran is the true Book of Allah, then what are the reasons for the downfall of Muslims?

PROGRESS OF MUSLIMS IN EARLY DAYS

The best way to know the reasons for the downfall of Muslims is to find out the ways of their prosperity in the early days and discuss what were the principles acting upon which the Muslims of those days reached the pinnacle of their glory and also whether we can act upon these principles these days or not. Hence when we study the history of Islam from this angle we come to know that before the birth of the Holy Prophet, Arabia was the weakest, uneducated and undeveloped country. But after the apostleship within a period of hundred years Arabs conquered half of the best part of the world and had their sway over the other half of the world as has been done by U.S.A. and other few European countries. Not only did the Arabs conquer these countries, but also spread the new culture which came into existence due to the teaching of the Holy Quran.

This is a strange accident of history of the world which has no parallel. The historians and research scholars of Europe have spent their life in probing into the reasons of their prosperity but as they did not believe in spiritualism and mission of the Holy Prophet hence they have only viewed the psychological aspect of the teachings of the Holy Quran and got to the principles which are hidden in this simple teaching as water is hidden in the entire system of the tree. And in truth the basic factors of the prosperity of Europe are the same which were of Islamic people. When the Muslims ponder over their early history and try to find out the reasons of their astonishing prosperity and advancement they feel the powers of spiritualism of the Holy Prophet- his miracles etc., - and they cannot find out from psychological point of view the hidden power in the teachings of Islam which can make the dead

alive and those alive unforgettable. In my opinion the material prosperity as well as absence of spiritualism in Europe is due to the fact that Europe did not study Islam from spiritual point of view but from material angle. Similarly the reason for the downfall of present day Muslims is that they study the Quran in the light of spiritual performance of miracles and not from the point of view of material prosperity.

Every nation can be divided into three sections from the point of intellectual power: high, middle and lower. When Allah desires to give prosperity to any nation He (Allah) brings forth among them a man who is followed with heart and soul by the first section of the people. They say yes when he says yes, and no when he says no. They sit and get up at his command. They live with his beckoning and die at his orders. In this way a well-knit and well organized group is formed which wins the heart and respect of the whole nation because the middle section follows this group and helps it and the mass of the people constituting the third section joins it as a matter of course. Thus a revolution takes place in the entire nation.

Allah had given the leadership of the high class of the Arab society to the Holy Prophet. On one side due to his personal piety and high degree of moral and intellectual power, he was the most respected man. On the other hand Almighty Allah had taught him through revelations which were essential for the prosperity and well-being and peace and progress of not only the Arabs but the entire world. As the Holy Prophet is the last Prophet and as the Holy Quran is the last true Book of Allah, therefore, it consists of all the ways and principles concerning this world as well as hereafter which are essential for human progress in this world and salvation in the other world. It is true that in the Holy Book only principles have been described: details have not been given. But the greatest miracle of the Holy Book is this that man's mind may reach pinnacle of glory or go down the abyss of degradation, wonderful discoveries may take place; man may fly to other stars but the principles which have been enunciated in the Holy Quran for peaceful pursuits and life, mundane prosperity and peace and

pleasure in the other world after death will always be the guiding factors for mankind.

Now we have to see what principles have been given in the Holy Quran in order to achieve worldly prosperity and by following them the group of people prospered which was organized and disciplined by the Holy prophet himself. In this group were only such companions of the Holy Prophet who being close to him learnt more from him than others. These exalted companions were hardly a few hundred souls. But this was the selected group of the people which was the heart and mind of the entire Arab world. The middle class consisted of such persons who, though not perfect in faith, had good faith and followed the Quranic orders less than the first group of people but better than the ordinary group of the people. The ordinary group of the people consisted of three classes. First, though they had accepted Islam with heart and soul but were weak in faith and actions; second were those who seeing the grandeur and majesty of Islam were converted to it automatically or for greed but became true Musalmans later on. Third were those who were mere hypocrites and hidden enemies of Islam. But they could do no harm to Islam till the Caliphate of Hazrat Omar and there came into being a group -which fulfilled all the requirements of group life in every way. What were those principles? Though the individuals of the group strictly followed and acted upon all the orders of the Book, but I shall here deal with only those principles which Allah has given in the Holy Quran for group life and national prosperity. These are five principles:-

1) Faith, that is, perfect faith.
2) Unity, that is, Universal love and
3) Union, that is, organization.
4) Obedience, that is, discipline.
5) Action, that is, unlimited power to work and, its use.

These five principles unless mingle together in a scattered group of people, they cannot collect together in form or as a group. And it is true that steadfastness to these principles and acting upon them as vigorously as possible makes the group stronger and stronger in

turn. Now I shall describe these principles separately and in some detail.

FAITH

The foundation of every group is laid down on a few such rational, mental, emotional and spiritual considerations and beliefs in which every individual of the group has, unstinted faith and reliance. As such as much as faith is perfect and superb the group will be stronger and powerful in the same proportion, that is, it will act upon more vigorously and steadfastly upon other four principles. The exalted companions of the Holy Prophet who have been mentioned above had the basic belief that the creator and sustainer of this universe is Allah alone; Muhammad is his subject and messenger who has been born to guide and lead the human race. This guidance come to us through revelation whose collection is known as the Quran. This belief apparently has three parts- Allah, Prophet and the Quran. But the real one is only Allah because he has created Prophet Muhammad (Sallallahu alaihi wa sallam) and he has revealed the Quran.

Therefore the foundation of this belief is Allah and Allah alone who is all powerful and unique in every way. For this reason this belief is called belief in the Unity of Allah.

UNITY OF ALLAH

History proves that the nations which believed in the Unity of Allah progresses so fast that people are bewildered. For example, take the case of Protestants. Christians paved their way towards progress and prosperity after coming into existence of this sect. Similar is the case with Arya Samaj which came into existence in the last century. This sect claims to believe in one God. Their belief in one God is so significant in comparison to Islamic belief in one Allah as gold is to copper because these people though taking Allah as all-powerful and everlasting accept soul and matter as permanent and everlasting with Allah. Despite this spurious Unity of Allah, they raised the Hindus from the slumber of thousands of years and have infused in them new spirit of unity and organization which is not hidden to the thinking mind

and to those who have reflected upon the present day awakening among the Hindus. Now the question arises after all what is hidden in this belief which is so much effective and workable in the development and prosperity of the group and the nation. There are many reasons. Firstly the thing which is always visible to the naked eye loses its prestige and respect. As Allah is not visible and seen, there is no decrease in his prestige and respect. Secondly the thing which remains before our eyes, man knows its qualities, habits and nature slowly and gradually. As Allah is not visible, man can never know his real nature. Therefore, he lives between fear and hope so that he is neither careless nor hopeless. Thirdly the believer in Allah knows that the idols of non-believers and heretics have been created by Allah. Hence he neither fears their god nor the non-believers. Fourthly as the Momin does not bend his head to anybody except Allah and expects no help from anybody hence he is free from servile mentality. Fifthly, believers in Allah never lose their power of action as they know that Allah never does any work by Himself but helps those who help themselves. Therefore, they go on working and struggling in the hope of help of Allah and believe in their success. Contrary to this those who believe in powers other than Allah, for example, peers and saints, as they see them present before their eyes, do not act and struggle for themselves and become careless hoping in the fulfillment of their desire through the blessings and amulets of Peer Sahib and why should they labor at all. In this way they lose their power of efforts and struggle. The sixth reason is spiritual. Those who have perfect faith in Allah possess in their heart such warmth and magnetic power which carries them through hard struggle and privations cheerfully. And they never get tired. Seventhly, these Momins believe that if they continue acting upon Allah's orders and injunctions they will be successful in this world and will get better paradise and unlimited blessings in the next world. Hence they never hesitate in making any sacrifice. They never even think while spending the last fur thing of their wealth what will they eat next day. What to speak of wealth and treasure, even if they have to sacrifice their life, they do it as if they are going to their own home and hearth from distant lands. Contrary to this those who

believe in powers whose defects and faults can be proved judiciously or whose dilapidation and destruction can be seen with naked eyes; when the defect of their duties come to light or are known to them or when they themselves see them withering away, how can they sustain their faith in them? Hence whenever such an occasion arises, they lose their faith and their collective strength evaporates. Whenever the Muslims came face to face with idolaters and infidels the result was as expected. How could handful soldiers of Muslims armies defeat the huge mass of Hindu soldiers? The reasons were that after seeing their deities in Muthra, Kangra and Somnath being destroyed, they lost their faith and their combined strength was shattered. As long as the Muslims maintained their belief in Allah, they were never over-powered but gradually as they deviated from it they also became weak. And when the worship of one Allah was replaced by worship of individuals: peer, grave, taazia, wealth, rulers and other types of worships, Allah withdrew his help and grace from them and left them in the abyss of degradation and dishonor where they are lying today and looking to others for help and succor. However, it was a psychological approach and enunciation but in reality those who have unstinted belief in Allah, feel in reality His love and affection in their heart and see His help and succor dawning upon them. This is the reason that they are never fruitful whatever may be their trial and tribulation. They know that Allah does not give them troubles in order to make them suffer but to make their character more perfect so that they may be ready to receive his blessings.

Because of this faith and belief they are saturated with such a surge of peace and pleasure before them all the misfortunes and troubles of the world have no value at all. What to speak of the past days and time even in modem time of degradation whenever there is any challenge between an idolater and a Muslim, the world has been astonished to see his (Muslim) performance. I relate to you a true incident of a Momin which will convince you what is called belief in Allah, and what is its power. This was related to me by a Sikh and is described in his own words. He says; "In September 1947 when we and Hindus decided for mass murder of Muslims in Delhi, we made it a point to make a group of ten to

twenty persons and went to villages in the outskirts of the city and wherever we saw Muslims we killed them. We continued to do so for twenty to thirty days. As the days passed we got lesser and lesser Muslims to kill and many groups came without hunting any Muslim. One day we were coming back home. We met a Muslim near the Company Bagh. He was very lean and thin and weak. He was tall, black and had a small beard. He was wearing a dirty lungi and a dirty khaddar shirt. We made him halt and told him to come with us. He said; "Where?" I told him, "I will kill you". What is my fault"?, he replied". In reply somebody said, Are you not a Muslim?" "By God I am", he replied. I told him that I would kill you for this very reason. He said: "Well, if it is so do it. There can be no better death than this". Hence we took him to the Company Bagh. Somebody told him there, Mian Sahib, if you want to save yourself you can do it. He said, "How?" I replied: "Become a Sikh and I shall let you go". It appeared that he did not understand the alternative. He said, what does it mean? I told him that it means this. "Leave your faith and become a Sikh". Hearing this, there was change in him. His face became red and he saw me intently. His eyes were red hot and giving out sparks of fire and there came forth foam from his mouth. He cried out and said. I... your faith.... you son of an infidel, I am a Musalman, "I tell you" he said "You become Musalman otherwise I shall kill you to a man". Hearing this we started cutting jokes with him and one Sardarji took out his kirpan and went forward to kill him. Sardarji had hardly gone two steps that like a lightening he jumped and snatched away the kirpan from Sardarji and went ten yards away and said. "Come, let me see who makes me a Sikh.

Quick, come forward you cowards". Hearing this we all made combined attack on him. We were still at a distance from him that he said Al-Iaa-hu Ak-bar and jumped. We saw that two Sikhs were lying on the ground. We were not still ready that he again jumped and killed another Sikh. Now I got angry. I cried Sat Sri Akal and attacked him and tried that he should be surrounded from all sides. But he was like a lightening. He never allowed anybody to get nearer to him. Every time he cried Al-Iaa-hu Ak-bar he killed one or two persons. Hearing the loud cries of slogans and counter

slogans many Sikhs came out of their homes and joined in the fight. But he was still not under control. The fight lasted nearly half an hour and many Sikhs were killed. In the end many Sikhs came with long spears and began to pierce him from distance. In this way he was badly injured and got tired but continued fighting. At last one spear broke his hip-bone and penetrated his heart and losing his breath he fell down on the ground. One Sardarji while abusing him said: Did you see the result? He replied: "0 son of an infidel, yes I have seen it. I have given my life to taste it. Had you felt what I am feeling, you would have become Musalman and fought the Sikhs and become a martyr. After this he uttered nothing. He recited the Kalima and after a few minutes died. When I counted, eighteen persons were killed and eleven were seriously injured. I said: "We came across only one Muslim. If like him collect together two to four thousand what can they do God only knows".

Did you see what a Momin can be? What will happen if they are a few thousands? In reality Momins are like this. Though in ordinary conditions he is sweeter than honey and softer than silk but when need arises he is sourer than poison and harder than steel. He laughs at death and dies in the wish of martyrdom. If the chance permits he fights alone; he does not need a sword or a gun!

Infidels rely upon swords;

But if he is a Momin, he fights without it.

This was an ordinary miracle of faith in Allah. Now listen to the story of a man with weaker faith. In those same days, that is, September 1947, when Muslim blood was flowing like water, their houses were burning and their property looted and women were molested and raped, Mahatama Gandhi visited a Muslim area and stayed at the house of a famous Congressite Musalman for several hours so that he could pacify them after listening to their grievances. When Muslims came to know about the presence of Mahatama Gandhi many of them collected around him and narrated their difficulties and troubles. Mahatama Gandhi consoled them and promised to look into their difficulties. In the meanwhile a very famous Congressite Moulvi came to him. Gandhij respected him very much. Seeing him he stood up and making him sit beside

himself asked: "How have you come Moulana?" Hearing this the Moulana burst into tears and cried out. "Mahatamaji.... I want... only this much ... that you... save... my life and lives of my children". While uttering this he was sobbing and sobbing. Seeing this Gandhiji told him with utmost consolation. "Moulana, Mualana, I say like this to my Lord? Hearing this the Moulana cried more and more and Gandhiji said the same thing again and again. But the Moulana kept on crying. Gandhiji turned his face away and told the house owner: "Please make him understand". What a difference between this and that. The story which was related earlier was perhaps of an illiterate Musalman and here was the leader of Muslims claiming vice-gerency of the Holy Prophet.

In fine, this was the perfection of faith of the earlier Muslims which was the cause of their prosperity and even today if such a spirit is regenerated even among ten to fifteen percent of Muslims not to speak of in the majority, they can achieve the same glory. How can this type of faith be created? It will be narrated at a proper place. Now to the second principle of the collective life.

UNITY

For collective strength unity is as essential as faith. The history of the world proves that no group or nation has fallen on bad days and ruined till it maintained its unity and no group or nation could save itself from ruin when disunity crept into it. This-is the fundamental law of existence and of extinction of nations. This has never changed and will never be changed.

What is unity? It is the intensity of love and affection and heart to heart contact and care among the members of the group or nation so that if anyone suffers in any part of the world, then all the members of the group or nation wherever they may be, feel the pinch of trouble in the similar vein. The Holy Prophet has said: "All the Muslims are like a man so that if he feels pain in his eye or head his entire body gets restless". The Sunnah of the Holy Prophet says: "If there is pain in one part of the body, there is stir and heat in the entire body? In this tradition the word awakening or stir" and "heat or warmth" are of special importance. This means that the entire body gets ready to resist the pain and starts working.

Such type of unity among Musalmans has come to naught centuries ago. Spain was being devastated, the ruling Abbasites faced ruin and devastation. None came to help them. In India the Mughal Empire gasped for breath but neither Iran nor Turkey came to its rescue. The lion-hearted Tipu Sultan met defeat after defeat at the hands of British and his treacherous brothers and cried for help and succor but not a single Muslim power sent him even a file of ointment. The result was when Turkey was butchered by the British there was not a single Muslim power which could come to its aid. In reality the members of a group who do not have the feeling for the pain and suffering of others have not the fight to claim themselves as a group. It is like a herd of sheeps and goats and the butcher can kill anyone of them and the rest simply look on. This did not happen in early days of Islam. If a Muslim was afflicted the entire Muslim world used to get restless and rose for his aid and succor. Caliph Abdul Malik invaded Sind because few Muslims were persecuted there including a girl. This girl beseeched the help of the Caliph. A Muslim who was a prisoner there heard this. Anyhow he escaped and reached Damascus and informed the Caliph. When the Caliph heard it he at once sent his army for the help of the girl and thus Sind came under the suzerainty of Muslims. Once a British soldier was killed in Iran. The public in Great Britain became very much irritated and the British Government sent war ships in the Persian Gulf in order to punish Iran. This is due to the fact that when one part of the body gets afflicted, the entire system rises in its defense and protection. Whenever such a spirit is generated among the people of a group, none of its members thinks himself forlorn and helpless rather he has perennial faith in the help and assistance of his group. This means that every individual of the group has the strength of the entire group.

The Holy Quran has the same kind of injunctions and orders for unity and mutual love and affection as is for prayers and fast and other kinds of prayers but unfortunately the extent to which these injunctions have been ignored no other injunctions have been ignored. Had it been prevalent among the masses only it

could be tolerated. But the tragedy is that literate people and those well-versed in the teachings of the Quran are digging deep at the roots of our unity and mutual love. They create differences among themselves and try to give in to sectarian thoughts and feelings to the detriment of Islamic unity and mutual love. Now to the third principle.

ORGANIZATION

In order to keep any group well-knit and disciplined the third requirement is Organization. The Holy Quran says: "0 you who believe be patient and vie in endurance and remain steadfast and be careful of your duty to Allah that you may be successful (Chapter AI- Imran, verse 199). The meaning of organization is that there should be mutual contact and coherence among all sections of the group as best as possible and none remains unaware of the condition of any section any time. The fact is that human beings are different in their emotions, conditions, necessities and wants. Therefore in every society or nation there come into existence many groups or sections which adopt different professions and crafts. Every section among them is interdependent and from their professional point of view serve the needs of the entire society. Hence if there is no mutual contact and understanding among its different sections, it may lead to disorder in the society and it loses its grip. Therefore well-knit organization for any powerful society is as essential as perfect faith and unity.

The only way of organization in any nation or society is to organize all its smaller sections into central organization which should be their watch-dogs and protectors. They should keep themselves well-informed about their problems and difficulties and tackle them and can take work from them. All these centers should have a central organization which should guard the interest of all these sectional organizations. It should keep them under control and should take work from them. The nation will be stronger as much as the central organization is popular among the sections of the people. From the days of the Holy Prophet till the time of Hazrat Omar the secret of unprecedented popularity was due to the unstinted faith of every man and every section of the people

constituting the nation, nay all were so much devoted to it. Considering the organizational needs of the nation and keeping this factor in view the Islamic worships, prayers and the pilgrimage to Makkah have been organized on such a pattern that if they are always kept in view the organizational pattern becomes discernible automatically. Now remains its fulfillment and decorum. This can be done even by leaders of ordinary capacity and caliber keeping in view the prevalent circumstances and requirements with a little amendment and adoption. How prayers and pilgrimage to Makkah give a broad outline of organizational setup will be described in the chapter on worship. Suffice it say that the international organization of the Muslim world can be done in this way that each nation becomes united and powerful and, in turn, is tied to a central organization which may be located either in Makkah or Madinah Manawwara. The leader of the centre should be elected by the Muslim States. He should have a working committee which should include members of all the Muslim States. All the disputes and differences of Muslim States should be resolved and settled through this centre on the principles of arbitration and whenever there is any danger of any Muslim State of foreign intervention the centre should arrange its defense and safeguard. I am writing these things but I am feeling ashamed as such thinking, in modern times, has no practical meaning and purpose. I cannot help believing that the time is not far off when the Muslim world will rise and take its stand and our dream will take a definite shape and significance. However, the beauty of any organization lies in such perfection that it should keep itself informed about the need and difficulties of each and every member of the society and should come to its aid. Now to the fourth principle, that is, obedience.

OBEDIENCE

The meaning of obedience is to carry out orders. As the bringing up of any child or individual is not possible unless he obeys his parents, teachers or guides similarly no society or nation can be well organized and wielded together unless every member offers unstinted support to his leaders. Suppose a General is ordering through his officers to march ahead; attack the left flank,

attack right and now retreat slowly etc., etc. Now suppose all the officers and sub-ordinates do not obey him; they retreat while he orders to attack the front and attack when he orders to retreat and attack right instead of left. What will happen to such a force? Similar is the case with a nation. The progress of the nation will depend upon its individuals and their performance of religious duties and obeying the laws of the land. It will degenerate in proportion to its negligence of religious and mundane duties. To obey leaders and keep up the national spirit will guarantee national unity and progress. The Holy Book is very clear on this point. It tells you to obey Allah, Holy Prophet and hence rulers who obey Allah and the Prophet and who have been appointed to rule over you. Not only this. So much so that at one place it has been said that obedience is Deen (religion) in itself. Hence every Musalman should be examining himself how far he is acting upon these orders of Allah.

Obedience does not consist in carrying out order only which are given off and on. It also includes to carry out permanent written orders and guidance which have been collected and printed in the form of books and pamphlets such as the Holy Quran, traditions, laws of your land and municipal rules and by laws, conduct rules of offices and other rules and regulations etc. If you can form the habit of acting upon all these rules and regulations and orders and laws, the thinking and guiding principles of your individuals will automatically stick to unity and universal thinking which will make your society well-knit, powerful, strong and prosperous and it will go on progressing and becoming stronger and stronger.

In modern terminology this is called discipline.

This discipline is not an ordinary thing. It is so essential to keep the nations bound together and also for unity of thought and action as regular heart-beat is necessary to the life and health of an individual and to maintain its balance. If you wish to know the significance of discipline please witness any military cantonment of high order of discipline. Among the troops you will find officers as well as soldiers similar in walk and talk; even their manner of eating and drinking is the same and all seem to follow the same

pattern of discipline. We come to know about real unity of society and organization. These soldiers are so much accustomed to obey orders that they carry them out exactly without giving any thought to it. I have myself seen several times in cantonment areas that a soldier is carrying a glass of milk. Just for the sake of joke a friend from behind utters "Attention". At once his two hands come to the thighs and the glass of milk goes to the ground. This discipline is taught to him when he is recruited and it is made perfect with technical training. Hence they are so much disciplined that when in war they are ordered to advance they move even if there is shower of bullets from the front without thinking of the consequences. Muslims have been taught similar pattern of discipline in the Quran. Do we not have a lesson in it1These soldiers and officers of the army who are paid regular salaries fight so courageously and obey orders, and we who have been bestowed with life, learning, children, wife, knowledge and intelligence, health and sustenance for the entire life by our Creator and Lord do not care for his orders even as much as is done by those soldiers in obeying their superiors.

There is no doubt that as the early Muslims fought for Allah and the Holy Prophet and for the protection and propagation of Islam. Similarly the British troops fought for their king and nation and motherland. But now they have lost such fervour and vigor. Now the British soldiers fight just due to discipline and are successful. The day it is gone, the British supremacy will go down. Discipline does not consist in obeying only religious and country laws and military and officials' rules and regulations but it is not less essential for complete success in all walks of life such as trade and business, agriculture, production and home affairs. The discipline is this that in his spheres everybody keeps to his specific duties and works within it and does not go beyond it. He should not interfere in others duties and carries out his own duties. There is the greatest need of discipline in home life. The husband, wife, children and servants and others living in the house should be well aware of their rights and duties and should do their duties as best as possible. The thing meant for a particular purpose should be used for that particular purpose only. Everything should be placed

at its proper place. Nothing belonging to others should be used without their permission and the work which has to be done at a particular time should be performed at that very time. These things may seem very insignificant to some people but they should remember that obedience is ingrained from childhood and children learn whatever they see in their homes. Hence it is imperative to make home life full of pleasure and happiness and in order to teach discipline among children it is very necessary to keep perfect order and discipline at home. This is a very important factor and should not be given less attention. Military discipline also starts with a very insignificant set, that is, they raise their right and left foot on order and walk together with synchronized steps and in the end it leads to such wonderful results. Now to the fifth principle.

ACTION

The fifth thing which gives proof of existence of the society and benefit of organization to individuals is "Action". The action for society is similar to movement of a living body. If a living body remains without movement from birth to death and remains at the same place for thousands of years it cannot be said to be "alive". The Holy Quran has looked upon with contempt idleness, laziness and inactivity. Hence the revered companions of the Prophet did not allow such habits to grow among them. After them also Muslims led a very active life. As long as they maintained the life of active habits they were ahead of all the nations of the world. When they gave in to inactivity and came to standstill other nations marched ahead of them. In order to give stimulant to the habit of action some aim as well as ideal is essential. Without it activity does not take place. Insects and worms, birds and other animals remain busy and active in search of food and in order to protect themselves from cold and heat. In order to keep human body active these very things in reality work as stimulant. But the aims and desires of human beings do not end here. He has many other desires which animals do not possess. By nature man is not content with peace and pleasure of any degree. He always tries to go from better to best and from best to highest condition of life. This very desire keeps him active throughout his life which moves him

higher and higher in his social life. The human society which being content remains inactive is called backward. His desire to improve and go ahead has brought him to this position of social uplift and God only knows where he will end or it may be that he does not rest till the day of resurrection. Besides eating and drinking, clothing and housing man has one natural desire, that is, he wants to know his real self. He wants to know what was he before he was born? What are matter and soul? What is death? Where we have to go after death? Is there any creator of this world? etc., etc. Those nations who ponder over these replies and are active; they get new life because so far the question of bread, cloth and house is concerned man can achieve them with a little efforts and he may not be required to go on struggling. But so far the question of satisfaction regarding origin and resurrection is concerned, the search can never end and he can remain ever active. This is the reason why Muslims have been ordered for both. The Holy Quran says: "Spread out in the world and search your sustenance? It is said: "Do not rest till you take your share of the world". Allah says that you pray to me like this; "0 my Lord, give me the blessings of both the worlds". In order to get to know the origin and resurrection in the Holy Quran there are hundreds of indications which command to ponder over His signs. Hence it has been said at one place: "Travel in the world and find out how creation originated". Apparently it seems to be an ordinary thing and a very small verse but in order to find out the answer to this very question many kinds of learning came into existence such as geology, botany, zoology, physiology, geography, history, medicine, astronomy, physics and chemistry etc. And these are the knowledge which when acquired by a nation makes it recipients of every kind of blessings of Allah. The reason behind the acquisition of this knowledge is that as there is no end to it hence man will go on struggling and making efforts in its search and will continue to prosper. In order to keep Muslims busy throughout, in the Quran Allah says; "Act and Act". The struggle for life, prayers, fast, pilgrimage to Makkah, alms, struggle for the propagation of Islam and preaching of Islam, and pondering over the verses of Allah are for what purpose if not to keep Muslims busy and active? But it is

a tragedy that more the stress has been given on Action in the Holy Quran, we are more indolent, idle and inactive.

In fine these are the five principles which make the body, soul, heart, mind and senses of a society which lead to its organizational strength. Apparently the group of people who will stick to these five principles more and more will be stronger and powerful. But these five principles only are not sufficient for any society. Human life has other aspects too. And every man has his many-sided responsibilities such as at one time the same man is the father as well as son, brother as well nephew and uncle and he is also the husband. He is also servant as well as master. He is a sub-ordinate as well as officer. He is a grocer as well as purchaser. He is a zamindar and also a cultivator etc., etc. Hence there is the need of fulfilling these many-sided duties which has to be regulated by laws and codes which are obeyed and acted upon by every member of the society so that it can maintain its unity of action in order to avoid any friction in the combined strength of the society. Hence Muslims have a guide-line and perfect code of life which is called the Holy Quran.

THE HOLY QURAN

This is a book revealed by Allah which has been sent for the guidance of the entire humanity and which has been revealed to the Prophet Muhammad (Sallallahu alaihi wa sallam) through angel Gabreil. It is continuing in its pristine purity since the days it was revealed and without any change of any kind, is safe and sound and will continue to do so till eternity as Allah himself has promised to protect it. What is in this Holy Book? What is not in this Holy Book? Whatever is needed by man for his peaceful and comfortable life in this world and hereafter is in the Book. It shows such a path of peaceful existence to mankind that if it is followed in real spirit there will prevail universal peace which is being sought by the human race perhaps since the creation of the world till today. First thing is this that the Holy Quran lays down the boundary line between evil and virtue and teaches us to differentiate between them. Then again it directs to shun evil as it will be harmful to you in the long run and adopt virtues so that you

can be the cause of peace and pleasure in this world as well as hereafter. Again it assigns the limitations of all the rights and duties which is binding on individuals in social life. And it also teaches how to act upon them. The Holy Quran contains all the learning of the world. It teaches you rules of health and hygiene, livelihood, association, agriculture, business, trade and industry, economics, sociology, morality, science and philosophy. Search anything and you will find in it.

The Holy Quran abhors idleness, indolence and inactivity and encourages activity and struggle to earn one's living. It goads you to spread out in the world and search treasures and sustenance. It cries out to tear apart the bosom of the sea by your ships and boats and trade with foreign countries. It tells you to reach the bottom of the sea in order to search pearls and coral so that your treasure is full and you are free from care. The Holy Quran not only induces you to become rich and prosperous but also orders for world conquest and governing the world and teaches you the principles and ways to do it. The Holy Quran has rules and manners of eating and drinking, meeting and conversing and also rules, orders and laws of marriage, divorce, inheritance, alms, court of justice, civil court, criminal court, and also of war etc. From the literary point of view it is also a unique book. Its beauty of expression and eloquence is unparallel and without any comparison in the world. In the universities of the Arab countries especially in Jamia Azhar of Cairo, the Holy Quran is the basis of Arabic learning and literature and curriculum. The Holy Quran has also historical stories, tales and events which lead to useful historical information and examples and warning to mankind. Besides these learning and knowledge the Quran is more for human mind and soul than for his physical needs. This Book does not only deal with beauty and illuminations in nature but also there is enough material for celestial love. It also says what man was before he was created;

Where he was? How many stages he has passed through before taking his material shape and body. Why has he been sent here? Where he has to go after death;? Which way he has to go and the places and layers he will have to go through? What are soul,

intellect, spirit, annihilation and existence, hell and heaven, angels and seat and throne of Allah? And above all, who is the creator of all these things? How He is and where He is? And how can we have His knowledge and see Him? What can the Holy Quran not provide you with if you have a searching mind and throbbing heart? Those who ponder over its mysteries and act upon them are rewarded beyond measure. Those who simply go in search of outward expression and spend their life in reading it also get satisfaction and peace of mind.

In short, the Holy Quran contains everything. But it does not contain one thing. You will be surprised to know what it may be. Then listen. In the same Quran where there is everything, it is not mentioned what they should do when a Muslim state is run over by a non-Muslim nation and is occupied by it. In reality the Holy Quran does not teach you the principle of living as a servile nation and slaves. But this is not the defect of the Holy Quran. This is the proof of perfection of its teaching. In reality the Quran teaches the way to honor, power, independence and rule. Those nations which will follow its teaching will enjoy respect, rule, independence, and will govern the people. They will never be face to face with slavery and servility. But, of course, those who will neglect its teachings and oppose it will be reduced to slavery and sub-ordination. And under such circumstances neither the Quranic teaching nor upon whom it has been revealed will be responsible for the slavery and subjugation.

In fine, the Muslims of the early days ruled over the world by acting upon the teachings of the Holy Quran. As long as even fifty percent of Muslims acted upon it they continued to rule over the world. But since the time the majority of Muslims have started believing in non-Quranic beliefs, they are face to face with dishonor and disgrace. In spite of this it is the blessing of Allah that Muslims have their own rule in many States. These states, may be weak and dependent upon others, internally they are strong enough to begin to follow the principles of the Holy Quran and regain their lost position and glory. Now I shall describe the cause of the downfall of the Muslims.

REASONS OF DOWNFALL

When we probe into the causes of downfall of Muslims and try to find out their defects and abuses in detail we at once come to the conclusion that there is nothing at all in them which is in the right direction. Their beliefs, prayers, learning, morals, living and association all are in perverse conditions. Hence it is not possible to describe in detail the cause of downfall. Therefore, I shall describe only such significant factors which are of importance. To make it easy, they can be divided into two parts: Internal causes and External causes.

INTERNAL CAUSES

Among the internal causes the most important cause is that we have renounced the practice of acting upon the principles of national cohesion and organizational strength. These have been dealt with in detail in the preceding chapter. Now I shall describe them separately and show how Muslims are acting upon them.

TAUHEED

As has been said before the first and basic principle of Islam is Tauheed, that is, to believe that Allah in all respects is unequal; none can share with Him in any way.

He is the creator of this universe as He himself has said: "He has created everything according to his own design and pattern and as He wished them to be created? He keeps them as He desires. He has given human beings as much power as He has wished and has made him helpless as such as he has desired. None can harm or do any good to anybody except Him (Allah). He is not responsible to anybody in these things and other things. Now we have to see what is the belief of Muslims regarding Tauheed.

In reality, the holy personality who after being taught by Allah, taught the Unity of Allah and adhered to it throughout his life is himself regarded as Allah by Muslims. They say that in AHAD and AHMAD there is the difference of MEEM only and this MEEM is the MEEM of Matter. The meaning is that when AHAD appeared in material clothing on this earth then it turned from AHAD to AHMAD otherwise both the names are of the same

personality. May Allah forgive us. This belief is found among the Musalmans of India and Pakistan and this group consists of a particular type of Sufis and their adherents who are in lakhs. This belief is confined to India and Pakistan because Hindus of India, for thousands of years, have believed in the theory of incarnation. When our Sufis found out that when the god of Hindus appears in the shape of Ram and Krishna and takes the forms of Saints and Savants and comes to the world and reforms them why should we lag behind. Hence they also invented this belief. The disciples are already taught:-

Besmear your clothing with wine if your guide desires;
He is well aware of the chosen path of Allah.

They accepted these idle talks without a word of protest. Sufis have written hundreds of discourses and books on this subject. Poets have paid such tributes in poems and songs.

And these have been repeated in the meetings of Peers, anniversaries of saints and such poems and songs have been sung by sweepers, Qawwals and prostitutes. The result is that thousands of people believe in it and do not bother what the Quran says about it and what do traditions say. Had this belief been prevalent among the illiterate people there was little to be worried. The tragedy is that even literate persons, nay even highly educated persons, believe in it. Among them, some believe the Holy Prophet to be God but there are many among them who believe the Prophet as his partner in everything practically. If we can collect such discourses and poems it will form a heap of papers. Hence I produce only two lines of a poem:-

What is Allah except His Unity?
I shall take from Muhammad whatever I desire.

This poet takes Allah to be so hopeless and helpless and considers the Holy Prophet all powerful.

Another poet says:-

I say, my Prophet is my sustainer.
This is heresy, yes, I am proud of.

Think of the way the poet utters such things. Let the Quran cry out that Allah is the sustainer and which has been supported by the sayings of the Prophet but the poet says and says openly that

my sustainer is the Holy Prophet. And if it is heresy, let it be. This is being taught to nation which is already in disgrace.

There are verses in the Holy Quran about the Holy Prophet which may be perused as follows:-

1) And Muhammad (peace be upon him) is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels? (AI-Imran 143-144)

2) Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. (Al-An'Am 50).

3) Say: I do not know what will be done with me or with you. (Al-Ahqaf-9).

4) Say: I do not control any benefit or harm for my own soul except as Allah may please. (AI-Araf-188).

5) Say: I do not control for you evil or good (The Jinn-21).

In the face of these clear and open teachings of the Holy Quran how far it is commendable to believe in Holy Prophet as God and sustainer and His Partner? What type of Islam is this? The Holy Quran has praised the Holy Prophet but it has nowhere been said that he is in anyway equal to Allah or His partner. The greatest honor and saintliness of the Holy Prophet is this that other Prophet came for their own nations. But Prophet Muhammad (peace be upon him) has been sent for the entire world and through him alone was promulgated the final law for the guidance of the world which is called the Holy Quran. If he had not been born and through him world had not been given the teachings of the Holy Quran and morals of the Holy Prophet it can only be guessed what would have been the condition of the world today. At the time of his apostleship not only in Europe but in the country of the world there was the rule of wickedness and barbarism and man was eating man. It was the common practice that the people with authorities threw the criminals and slaves and innocent people to lions and dogs, dug them alive and put them alive within the walls. Killing alive of daughters was common and in India human beings were sacrificed at the alter of stone images and the widows were forced

to be burnt along with their husbands. At that time it was Islam alone' which taught the world how to live with peace and prosperity and equality. It were the Islamic centers of learning in Qurtaba, Gharnata, Baghdad and Damascus where people from Europe and other countries thronged to learn the beauty of Islamic morals, teachings and behaviors. Even a man of ordinary intelligence can understand that when the Islamic culture was at its zenith, the light of learning and morals was nowhere available except in the Islamic states. Therefore, whatever is with any nation, its root is the fountainhead of Islam. Therefore the entire greatness and honor of Holy Prophet Muhammad (peace be upon him) lies in the fact that the morals that were generated through his teachings and practical behavior led the world to the light of modern social uplift and eminence. It is my faith that Holy Prophet Muhammad (peace be upon him) was superior to all the people born till today and those who will be born till the day of resurrection and there is no exaggeration in saying that his greatness is only next to Allah.

Is this greatness and honor not sufficient for Holy Prophet Muhammad (peace be upon him)? Where is the need of making him Allah and for this so many interpretations may be brought about and stories may be invented. Those who have such belief say that they have known Allah through the Holy Prophet; therefore, for us he is everything. If he would not have been born, there would have been no concept of Allah. I accept the truth of this hundred percent but this does not mean that you make the means the first cause and assign to medium the position of aim. Those who claim to be saturated with the love of Hazrat Muhammad should know that the real demand of such a love is to give him blind obedience. But when he has repeatedly accepted himself as a subject of Allah, how can you make him partner of Allah in everything? If you are doing this, you are doing no service to Islam or to the originator of Islam but you are disobeying the Holy Prophet bringing ruin to Islam. You belittle Musalmans among other nations and bring disgrace to Allah and His Prophet. It is the bounden duty of every Musalman to propagate Islam among non-Muslims but in modern times this cannot be achieved by merely

describing miracles and uncommon happenings. Such things will not draw them towards Islam rather they will start hating it. Remember that in spite of scientific progress of these days, Europe and America are in search of perfect principles for spiritual solace and universal peace and prosperity. You should put before them the teachings of the Holy Quran and morals of the Holy Prophet. The world is changing and will change. Social life will change living conditions will change; there will be change in thinking and thought but so far the question of living with peace in this world is concerned, the Holy Quran will be guiding the human race on correct principles and right path. O! Those who claim to be vicegerents of the Prophet, throw the searchlight of Islam on the new roads so that those deep in science and scientific discoveries and travelers of moon and Jupiter may see their way in this light of Islam and may put the shackle of Islam on their shoulders.

After the Prophet come his eminent companions. Among them only Hazrat Ali is considered to be omnipresent, all-powerful and supplier of all needs by many Muslims. And Nosairis accept him as actual Allah. We do not understand what such people gain by making a man Allah. Is not the greatness and honor of Hazrat Ali that he was the first among children to embrace Islam? He was the dearest companion of the Holy Prophet, his helper, friend and son-in-law. He was the bravest soldier of the Muslim army and a bold and courageous propagandist of Islamic ideology. He was the champion upholder of Islamic morals and a saint of highest order and a perfect pattern of Islamic conduct and behavior.

After the eminent companions of the Holy Prophet come the holy personalities of Islam. Among these saintly characters is the towering personality of Hazrat Imam Hussain about whom many Muslims have the same belief as they have about the Prophet and Hazrat Ali. I wanted to write in detail in his praise but the more and more I penetrated into his character I found myself benumbed in speech and writing and have not found out a better description than the four lines of Hazrat Moinud-Din Chishti about him:-

Hussain is king, suzereign, supreme;
He is our faith, its protector;

He never gave his hands in the hands of Yazid
He is the claimant of "There is none but Allah".

Who is this Hussain? His father, Hazrat Ali, in the first period of Islam, took over the sword and established the rule of Islam after putting to an end the heretical beliefs and innovations and in the second period of Islam, Hussain gave up his life in order to keep erect the falling edifice of Islam.

Yes, he is Hussain whose anniversary is celebrated every year during the month of Muharram!

What takes place during Muharram? Taziyaz are made and drinking water is arranged, procession of Mehdi and ZulJinnah are taken out, meetings are held in which the character of Hazrat Imam Hussain is narrated and tales and stories are told. The narrator weeps and makes other weep. There is breast beating and the people of Shia sect wear black clothes for 13 days. They keep fast, go barefooted and sleep on earth.

On the 10th day of Muharram Taziyas are taken out and elegy is recited by mourners and there are people who beat their breast so much so that blood flows profusely. There are people who show their fun and skill at swordmanship etc., people offer sweetmeats on Taziyas and expect blessings from Imam directly. There are really few eyes which are in tears and very few who are really sad on such occasions. But the multitude seems to enjoy the fun and festivity.

In South India I have seen prostitutes and boys dancing in front of these taziyas and sing vulgar songs. People come dead drunk and make fun. There are people who caricature as a lion and paint their body in yellow and make black lines all along their bodies and try to resemble as a lion. They move about in the bazaar and wherever they go they are offered free wine and sweetmeats. When I asked the people there what is all this they replied that they have been possessed by saints. On the 10th of Muharram there is great festivity. People wear new clothes and there is merrymaking. Peons and postmen ask for gifts. When I questioned them why they ask for gift today they say: "Is not the happy Eid today?"

Can we not celebrate Muharram in a better way if at all we have to celebrate it? We can take advantage of the gathering and

tell them why Imam Hussain offered his life to save Islam and under what circumstances.

Did Imam Hussain give his life so that you beat your breast for ten days, keep fast and weep and do nothing for the rest of the year? If you think that it is enough, then, you do not have the idea of the supreme purpose for which Hazrat Imam Hussain gave his life. He gave his life in order to keep alive the teaching of the Holy Quran and the morality preached by his grandfather, Hazrat Muhammad (peace be upon him). If it is correct and is hundred percent correct, then the Muharram should be celebrated for this purpose only. Do you not know that present day Islam is surrounded by enemies? And do we need to offer similar type of sacrifice as was offered by Hazrat Imam Hussain? Should we not pass through the same ordeal in order to recreate Islamic spirit.

Today Islam has two dangers - One external and the other internal. The external danger is this that you are surrounded by nations who are more powerful and prosperous. They have education, wealth, unity and fraternity and movement and action. They have well-equipped armies. They have navies and sub-marines, war planes and rockets and giant antiaircraft guns and atoms and hydrogen bombs. Do you not know that life and prestige are protected by power and power alone? The world if for those who possess power. This is the way of the world and will always remain so. Big fishes will go on eating smaller ones and powerful nations will go on making weaker nations slaves. If you have been left undisturbed it is due to their mutual bickering and differences and may be that it suits their purpose. The internal danger is this that neither you have education nor wealth nor unity nor love and affection. You do not possess patience and perseverance. You do not have movement and actions. Away from perfect faith and belief you are also bereft of moral values and above all you do not realize that you have these defects at all. You do not have the will and wish to eradicate these evils. You have a wonderful book but you seldom look to it. You do not test any of its prescriptions. When such things are told to Muslims do you know what they say in reply? “Nobody can destroy Islam. It is a religion of Allah and will remain till eternity. Even if all the Muslims vanish from the

face of the earth, Allah will make some nations Muslims who will keep alive the torch of Islam forever". It means that let us be killed and destroyed, our generation may lead the life of heresy and idolatry we will not move a bit. We will remain where we are. We will not try to improve and progress. What can I tell to such Muslims? If there are those who want to listen to me I can tell them the same thing Hazrat Imam Hussain told his people and near and dear ones. If nothing proves effective, give your blood for Islam; sacrifice everything for its glory and greatness. O! Musalmans, if you are the real followers of Hazrat Imam Hussain, rise and offer your lives in order to save Islam. I do not say that you run over all the non-Muslim states surrounding you in the spirit of jihad. It is against the spirit of the teachings of Islam. Jihad is only valid for protecting the nations and resisting the external enemies. There are other ways also of sacrificing life in the way of Allah. Do you think it is an ordinary spirit to be ready to sacrifice life whenever the nation needs it? Scarifying one's comforts and taking to simple life so that the money thus saved may be spent for the defense of the country and organising the nation for national preparedness are virtues worth following. Try to infuse new life among Muslims and make it so strong that nobody can dare to face it. The sacrifice of Hazrat Imam Hussain has enough material in it to warm up your feelings so that you rise once more in the defense of Islam in the same spirit and for the same purpose.

Now comes the place of saints. What can I write about them? They are in thousands both dead and alive. Among them the most revered personality is of Hazrat Syed Sheikh Abdul Qadir Jilani who is called "Exalted Peer" or "Ghausal Azam Dastagir". People believe that he can bring blessings to them and can keep away evils from them. These people every time cry out "Ghausal Azam Dastagir". But they never utter a word about Allah. If we dig deeper into his life and teachings we come to know that he was most pious among all the saints of the world and acted upon the Book and Sunnah. His greatness and eminence did not lay in showing miracles or making the poor rich and those without children with children; sick people becoming healthy and dead

made alive but in all his life he never did anything against the Sunnah. He never uttered a word opposed to Shariah. In this connection his books - Futu-hul-Ghaib and Ghanitut Talebeencan be perused. Every word in these books is in accordance with the Book and Sunnah.

Nobody can challenge their holiness and sainthood but is there the only way to accept their exalted position by making them Allah or His Partner; their graves may be worshipped and they should be clothed; sustenance may be asked from them and petitions in writing may be put on these graves; male may rub the soil of the grave on their shoulders and women may bare their body and contact the graves for pregnancy? These are all so abhorring practices. It is accepted that during their lifetime they have shown wonderful miracles. They made paupers, kings; made the sick healthy and made the dead body alive by kicking it. In spite of all these should we make them Allah? Should we forget Allah? The real way to accept their greatness is to act upon their teachings and reform ourselves, keep away from evils, follow the Shariah and as by worshipping only one God they attained eminence, you should do the same so that you can also serve the Muslim nation by propagating the Unity of Allah and spreading the teachings of the Holy Prophet far and wide and make the world of Islam bright and glamorous.

Indeed miracles are great achievements. They are the proof and sign of holiness and sainthood. But how can it make one God or His partner. What do we get through manifestation? Only we come to know about a few things which will take place in future. But even if one knows that such misfortune will befall him or someone else or death will come to one or someone else at such an such time, but can the coming misfortune or death be avoided or put at bay by any saint? Then what is the benefit of such manifestations except inviting grief and misery. Similarly in miracles something uncommon takes place by any saint. But all the saints who are dead or alive have accepted the fact that these things take place by the order of Allah during trance when they themselves do not know what they are saying or doing. Then why should we not beseech the blessing of Allah who is all-powerful

when faced with misfortune? It is Allah who has given power to saints. And if Allah wishes all your misfortune can come to naught. But if you accept anybody as saint due to his miracles then why do you not worship the Sun which has the power of greatest miracles of the world. The sun provides light and heat to your earth which are the sources of life. It creates vapors from oceans and causes rain which brings sustenance. If there will be no sun, there will not exist any living creature on earth. Hence if you judge anybody for his miracles and benefit accruing from him then worship the Sun. Saints cannot be more useful than the sun. That is why people have been worshipping sun and are doing so even today. But people with even a little brain know that the sun is a created thing. It has heat and light given by Allah. Man has enough power over his actions.

But the sun is helpless indeed. It cannot deviate even by a hair-breadth from its assigned duty. Then why not worship only Allah who has created such a life-giving machine the sun? And he says about the sun in chapter Yaseen: "And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing".

From the perusal of foregoing descriptions you must have gauged how a vast majority of Musalmans have left "ONE ALLAH" and have created innumerable personalities of power and how they have cut to pieces the belief in the Unity, of Allah. In spite of all these there were forty to fifty percent of Muslims who believed in "ONE ALLAH" and had faith only in Him though it may be weak. But the Muslim world had to face another challenge and that was the belief in the Unity of Existence of Sufis or Pantheism." I do accept that there were many eminent saints and holy men among the believers of the Unity of Existence and their intention was extremely noble and pious. They penned down their experience of spiritual journey for the information and benefit of the future seekers. But it cannot also be denied that when it spread out to the circle of illiterate and undesirable Sufis and through them came to the mass of the people, it led to the belief that every particle of the universe is Allah. This was a hammering blow to the belief of Unity of Allah which it could not stand, that is, up till now only a few personalities were considered partner of Allah, but

now everything of the universe became Allah. But, Allah be praised, that among the learned people and saints and common people there are at least ten percent people who believe in ONE ALLAH but it is a matter of regret that their belief is not as strong as it should be. But if this small group of people had perfect faith in Allah it could have been successful in leading the Muslim of the world to the straight path. I shall describe in detail and shall prove that it is not a reality but a condition which the seeker comes across during his practical spiritual journey at a particular place which is experienced by a few of them only and by mistake they take it as reality.

UNITY

We do not know why Allah created hypocrites along with Islam. From the very beginning they played one Musalman against another and have also tried to weaken their unity. They were silent till the caliphate of Hazrat Umar, but they took full advantage of softness of Hazrat Usman. The martyrdom of Hazrat Usman, wars between Hazrat Ali and Hazrat Ayesha and Amir Maawiya and martyrdom of Hazrat Imam Hussain were due to the evil designs of these hypocrites. During the time of Hazrat Ali, Muslims were divided into two to three sects but these divisions were not very open and effective. But after the martyrdom of Hazrat Imam Hussain Islamic world was openly divided into many sects. After this it went on increasing and from seventy two it increased to many hundred. But it is a fact that these differences are not on the basis of principle, but are simply offshoots because all believe in the Quran, Prophet and Allah. These differences have cropped up due to differences in interpretations by the originators of these sects which has been described as a bliss by the Prophet. But the fact is that Muslims are brother to one another. But today even two real brothers have not the same brotherly feelings as used to be between two un-known Muslims. I have studied with anguish and dismay that in a four-room house four different Hindus families can live in perfect peace and unity, but in a ten-room house two real brothers cannot live in peace. Even if they can, their wives cannot. Muslims do not keep good relationship with their

neighbors. The Holy Prophet has said: "The man will not enter the paradise whose neighbor does not live in peace and amity". But in our society there could be only a few fortunate people who could be immune from the excesses of their neighbors. Leave aside the Muslims of early periods. Only fifty years before whenever any Hindu went on a journey he used to place his family and treasure not in the custody of a Hindu but of a Muslim neighbor. But today no Hindu is willing to let out houses to Muslims.

The division of Muslim is not confined only to religious differences but has many sub-divisions, for example, ethnic, tribal, national, linguist and political etc. Arabs, Africans, Turks, Iranians, Iraqis, Afghanis and Pakistanis consider themselves superior to others and they do not have brotherly feelings which the Holy Quran desired to generate in them. And this has taken place due to the preaching and propaganda of nationalism by the Britishers. To love one's land is a noble sentiment but is it praiseworthy to consider people of other nations low and degraded specially when they are Muslims and have your faith? The matter does not end here.

The people of different provinces and places of a State have superiority and inferiority complexes rather the feeling of hatred. Take for example Pakistan. There are acute differences between Bangalis, Punjabis, Sindhis, Pakhtoons and Baluchis. It is not possible to describe them in words but if you want to see it personally go to any office and find out for yourself how organized is the opposition. If there is a vacancy of a peon there is a tussle. Not only clerks and superintendents but even officers try to appoint a man of their province and place. It is useless to talk about big posts. Usually such appointments go to the relation of senior officers of the people of province of place they belong to however incompetent and junior he may be besides this the officers have developed a tendency to tease sub-ordinates of other places and keep them down so that they may not get promotions. I do not say that there are no exceptions. There are plenty of unbiased and honest officers. But the general atmosphere is of discrepancy and differences and they very much resemble the attitude of Hindu towards Muslims in pre-Pakistan days in India. Is this the way of a

powerful nation? The claim is that we are a nation, but in practice, proofs are lacking.

The linguistic animosity is more dangerous than provincial and regional differences. Hence when the question of a lingua franca was raised there was a hue and cry throughout the country. People of different provinces wanted to make their language lingua franca of the country without considering its competence from all points of view. These were the people who did not object to the continuance of English in the country but fretted and frowned when Urdu was considered as the lingua franca of Pakistan. Nobody can challenge that Urdu, though not the language of any province, is understood and spoken throughout the country - nay, it is also spoken in foreign countries. Besides this it has abundance of translations from other languages. In Hyderabad State Urdu was the state language and all the subjects in the university were taught in Urdu. This was not the status of any language in the Indo-Pak sub-continent. Moreover its trend is Islamic as it has plenty of Arabic and Persian literature translated into Urdu. In this connection Punjab has been in the forefront. The attitude of Bengalees has been deplorable. Hindus hated Urdu as it is the product of Arabic and Persian and is an Islamic language. But it is not understood why Bengali Muslims hate it. Bengalee language and literature are the product of Sanskrit and Hindu philosophy and thought. Almost all its eminent writers and litterateurs are Hindus. From every point of view it is a Hindu language. Hence Bengali language has its trend towards Hinduism than Islam. The easiest way to solve the language problem is to give all facilities to regional and provincial languages but the national language should be Urdu. But this can only be achieved when people give up regional and provincial feelings.

Political differences have played havoc in our country. There are political differences in all the countries of the world. But it is based on principles and not on personal differences and prejudices. But in our country political parties are based on enmities and animosities. Their leaders are daggers drawn. And during elections the atmosphere becomes so dirty and filthy and the defeated party becomes permanent enemy of the winners and

when the Government is formed the opposition takes to propaganda against it right or wrong. This leads to unstable rule and uncertainty in political atmosphere of the country. The reasons behind such misrule are that we have very few honest and selfless leaders who really wish to serve the nation. Majority of them are selfish and greedy. Secondly the mass is illiterate and politically unconscious. But unless the masses are well-educated politically and socially nothing can be achieved on national scale. This can be done by orators and editors of newspapers provided they have not sold themselves to political stalwarts.

Co-ordination and Obedience:- The nation which does not keep up unity and amity can have no discipline and organization. The real places of our unity and liaison are mosques. But as has been narrated before different sects have their different mosque and they are not ready to offer prayers together rather they are ever ready for clash. Then how can unity and amity prevail among them?

Actions:- The incentive for action is desire and as desires are unlimited, therefore, only a few incentives for actions are described here.

The first incentive for action is the need of saving oneself from thirst and hunger and cold and heat. In order to achieve this end, Allah and the Holy Prophet have laid greatest emphasis on trade. The Holy Prophet says that out of hundred percent, ninety percent sustenance is in trade. Therefore, our ancestors used trade as the means of earning their livelihood and reached the known world through lands and seas.

The second incentive for action is the desire of learning. Learning does not consist in reading books only but also to know the conditions and realities of different countries. Hence Allah orders you to travel in the world and find out how creation originated and also see what befell bygone nations. The Holy Prophet said that even go to China if you have to learn. Hence these obedient servants of Allah and true followers of the Holy Prophet travelled thousands of miles and did not care at all for the pain and privations of journey.

The third incentive to action is preaching the religion. It is the natural demand of human nature that whatever he knows, he wants that others should also know. As the Holy Quran and Sunnah are the fountain-head of learning in Islam, therefore, many saints and holy men preached the Holy Quran and Sunnah in these distant lands and spread Islamic civilization there. In India, China, Indo-China, Indonesia, Africa and in most of states of southern Europe Islam was preached by these saints.

The fourth incentive to action is the defense of nation, culture and honor. Hence the history of Islam is a living witness that whenever their traders and preachers have been put to pressure and excesses. Muslim warriors have protected the honor of Islam then and there.

This was the character of our ancestors. They acted upon the above incentives as order of Allah and the Holy Prophet. Today we feel amazed that in those days when there were no adequate means of transport, no motors, no steamships, no aeroplanes how could they coming out from Syria, Iran and Arabia and Egypt crossing the limitless season sailing boats and riding on camels and crossing the barren deserts and dangerous mountains on camels and horses got to every town of Europe and Africa and Asia. In fine this was their power and enthusiasm for action and this was the reason of their prosperity and superiority.

Now I narrate that among the incentives for action the first incentive, that is, search for sustenance though very strong and common, but is insignificant and less worthy than the three incentives. This is being done even by wild beasts, birds and animals. Then what is the difference between man and these creatures. Man's superiority and nobility over other creatures are only because he applies his mind and finds out the reality of things, tears apart the secrets of nature and whatever he gains and learns tries to impart to others. Those nations which by using the first incentive become satisfied with the necessities of life, do not try to gain knowledge and spread it among people, their progress comes to standstill and slowly and gradually decline sets in and in the end it vanishes from the surface of the earth. The prosperous nation of today have understood this secret and even though they have

plenty to sustain their body and have abundance of tinkling treasures and through education and practical learning have control over many powers of nature, for example, vapor, electricity, microwaves and atomic energy, they have found out higher motives in order to keep their people busy and engaged such as they have made it their goal to reach the moon and other stars. But to our regret, Muslims did not pay their attention in this direction, when they accumulated enough wealth to meet their physical demand they stopped all movements and making the pursuits for pleasure and pomp their final aim did not feel it necessary to act any more. The result of laziness and inactivity was that they lost their treasures and consequently their prestige, honor and leadership so much so that not to speak of national defense we depend upon foreign food to fill in our bellies and clothe our bodies!

This pestilence of laziness, idleness and inactivity in the shape of pursuits for pleasure and obscenity starting from palaces of kings, ruining the high and middle classes reached the common people which have completely paralyzed the entire nation. Different vocations were considered low for adoption and every section developed inferiority complex in comparison to its richer section. Poor people were compelled by circumstances to take to any vocation in order to fill in their bellies but rich and middle class people took it beneath their dignity to do the domestic and personal work with their hands. Some of these families considered it their misfortune and dishonor to clean their utensils, cook their food, sew their clothes and wash them and in doing other household duties. And for girls of such families such supplications became common: "May Allah give you a house where you do not have to move to drink water". "Ever eat on your cot". Perhaps it was considered good luck not to move at all and work. These girls when married and do not get servants coax their luck throughout and keep the atmosphere of the house hellish. And when they begot children they never send them for education out of their village and towns. Pray compare them with mothers of early period who remained with their men even in the battlefield and served them in every way. When it was time for Jihad, they decorated

their sons and sent them in the battlefield and when they were killed in battle they felt proud of them. What a difference between this and that.

Our men were even worse than women. They never do any work. They depend upon servants for everything: for washing, bathing, changing cloth, even for drinking water and taking food and they need servants to take water to the bathroom. They were busy drinking wine and heroin, eating opium, smoking charas and played card, chess and chausar, cock and quail fight and kite-flying and other such pursuits. You can imagine the extent of inactivity by the following example.

Many years ago I happened to go to a Nawab. It was summer and the time was ten. It was a bright day. The Nawab was in a spacious hall of his palatial building. There were curtains of Khas hanging on doors. Water was sprinkled and hand fans were pulled (because there were no electric fans those days). In the middle of the hall on a big wooden stool, there was spread white cloth and there were big pillows. The Nawab was wearing a fine silken Kurta and trouser and reclining on a big pillow. There were chairs around the stool.

We sat on them. He was very nice to us and entertained us lavishly. We sat hardly for a minute when he called out: "Is there anyone?" In a moment many servants came and stood before him. He told in very low tones to one of the servants to scratch his back. He came forward and putting his hand inside the kurta started scratching him. He directed for several places for scratching and in the end he found out the real place where he needed scratching and he continued doing it.

I could not feel about it at that time. But when I ponder over today realize the easiness and care-free life of our rich people that they even needed someone to scratch their body. What else can be in store for such people except ruin!

The inactivity of the nation continued till the first quarter of the present century but after it some changes took place. The reasons for change was the war of 1914, enthusiasm for independence, increase in poverty and privation and progress in English education which stimulated our young people - both rich

and common - to become active and work with their hands. But the habit of intense activity which is found among independent nations of the world is still lacking among us. Most of our young men only aim to have good food, clothing, bungalows and motor cars and they do not hesitate to take to bribery, gambling, black - marketing and other pursuits in order to gain these things. To them success in life means personal comforts and pleasure. They do not have the concept of national welfare and well-being. They do not understand that if the nation is ruined they cannot escape its consequences. Here comes to an end the chapter on inactivity. Now we take up one more reason for our national downfall.

HATRED FROM WORLD

The most significant factor for the downfall of Muslims was that they developed hatred for the world and considered the attempt to gain worldly name and fame and earning wealth and treasure as evil pursuits. Now you can well imagine if you do not desire to achieve a thing and try for it rather you consider it evil, then how can you get it automatically. This happened with the Muslim and in this way that in second and third century of Muslims era when Islamic dominion extended on one side to frontiers of China and India and on the other side to Northern Africa and Spain it brought in its trail abundance of wealth and treasure and poverty came to an end. But when wealth came it also brought in its trail evil effects. Now Muslims instead of doing hand labor and endeavor turned to luxury and ease. Kings instead of fighting in the field spent their life in palaces in pursuit of pleasure and revelry and obscenity. They handed over the management of the state and judiciary to their advisers and they took to Harem life, wine, music and sedentary activities. Gradually it was followed by their advisors and well-to-do people and, then, it spread to every class of people. People forgot to pray. Fear of Allah declined and evils spread far and wide. At this time Muslim divines and saints felt the need of preaching the evils of gaining the world. Hence from the abode of holy men and pulpits of mosques arose the cry that the world is mortal and transitory, wretched and hateful, bitch and impure and one who runs after it is a dog, unbeliever and

outcast and reproachable. This type of preaching was befitting the circumstances and time. The aim of the preachers was to remind them that they should not forget Allah by exclusively indulging in the pursuits of wealth and they should not turn away from the teachings of the Holy Quran. Their intention was not to preach that Islam prohibits acquisition of worldly wealth and treasure. But as the time passed the way of preaching and mentality of listeners changed. The generations changed and people of every generation listened to the same trend of preaching. The result was that it was ingrained in mind of the entire nation that earning wealth is prohibited and to live in prosperity and affluence is a sin. Hence the habit of activity and labor was lost among Muslims and the result was that they became pauper and poor. When the nation became pauper not to speak of the feelings of supremacy and ruling the world it even lost the incentive to work to meet day-to-day need of filling in the belly. People sold their faith due to poverty but the way of preaching which was begun thousands of years before retained its vein and our learned divines still preach in religious meetings and from the pulpits of mosques: "The world is a corpse and its seekers are dogs".

Now when we turn to the Holy Quran and Sunnah we do not find that Allah and the Holy Prophet have ever prohibited acquisition of wealth and attaining pomp and dignity. In support of our contention we are producing verses from the Holy Quran:-

1) And there are some among them who say; Our Lord: grant us good in this world and good in the hereafter and save us from chastisement of the fire: They shall have (their) portion of what they have earned, and God is swift in reckoning. (Chapter AI-Baqrah Verses 201-202)

2) The love of desires of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to them: this is the provision of the life in this world: While the best of abodes is with God. (AI-Imran Verse 13).

3) And surely we have established you in the earth and made in it means of livelihood for you. (Chapter al-Araf, Verse 10).

Here means of livelihood include everything which can be obtained from the earth such as every kind of com, fruit, cloth and cloth-making machines and material, mineral, such as iron, copper, silver, gold, jewels, coal and petrol etc.

4) Say: Who has prohibited the embellishment of God which He had brought forth for His servants and the good provision? Say: These are for the believers in the life of this world purely (theirs) on the resurrection day (Chapter AI-Araf Verse 32).

The meaning of this verse is that world blessings are both for non-believers and believers but in the life to come they will be purely for Momins. Non-believers will have no share in it.

5) And seek the future abode by means of what God has given thee and do not neglect thy portion of this world. (Chapter AI-Qasas, Verse 77).

The meaning of this verse is that you should surely try to gain from this world as such as possible which may be useful to you in your future life. By telling that do not neglect your portion of this world Allah has described to Muslims a comprehensive law of protecting their rights and acquiring them. This means that you should surely acquire those worldly rights which are your due. Do not give them up because of your leniency, generosity and idleness. If you will begin to ignore such small things and will be used to it you will not feel the pinch of even losing bigger things and in the long run you may lose your kingdoms without any hesitation. The Mughal Emperors have seen the result of giving favor to European nations. Turks were ruined because they allowed the European nations to establish post offices and telegraphs and law courts throughout their country and in the capital. This was never the rights of European nation but of Turks.

Similar is the case with Sunnah. The Holy Prophet says: "Poverty brings forth disgrace both in this world and hereafter". He has also said: "Poverty is the cause of infidelity". Hazrat Omar ever prayed: "My Lord, keep my heart empty of desires of the world but do not keep my hands empty of worldly goods".

These verses and Sunnah tell openly that Allah has never forbidden to earn earthly blessings. Yes, but to forget Allah in pursuit of earthly pleasures has been forbidden of course and this

has been very ably illustrated by Hazrat Maulana Rumi in the following couplet:-

These wordly people are nothing but unbelievers;
They are busy in worthless pursuits;
What is this world without Allah's name?

One more reason for our downfall is the ignorance of the masses, illiteracy of those who count not in the society and the habit of care-free from duties. Here is the detail.

OUR COMMON PEOPLE

There are nearly one billion of Muslims in the world. Among them there will be hardly two per cent who are literate. This is a very deplorable state of affairs. Due to illiteracy, the majority has become ineffective. They neither are well aware of their faith nor know their mundane rights. Therefore, they sell themselves to others and do not care for national welfare.

OUR DIVINES

Majority among them are those who after going through a few books become MAULOOD-KHAN (those who narrate the life of the Prophet in religious gathering) and thus adopt the profession of preaching and in due course become religious divines. What to speak of the secrets of faith and abstruse questions they even do not know the principle and practical parts of religious doctrines. These are the divines who narrate pleasant and pungent poems and uncalled for and absurd narratives and stories to please the masses and fill in their coffers. They do not care at all for the welfare of the Nation. They sing the praises of those who feed them and sell their conscience to them. And those divines who are really religious scholars have the least knowledge of other kinds of learning without whose proficiency nobody can progress and march side by side the cultured nations of the world. Moreover keeping in view their respect and honor I cannot refrain from telling that majority of them have not performed their duties since the last few centuries. Being vicegerents of the Holy Prophet it is incumbent upon them not only to spread religious education

among the masses but also to devise ways and means for propagating it and making it worthy of them.

If religious divines had performed their duties systematically and properly, the masses would not have been so much ignorant of religious knowledge. I do not know about other countries, but I have seen with my own eyes that in the Indo- Pak continent majority among them do not know even the rudimentary of religion. Delhi was the capital of Muslims for centuries. Go ten miles into the interior in the village. You will find out that few know how to pray. Few only know about fast and its rules. Even in their outward appearance, name and customs they resemble Hindus. In many villages at the time of matrimony first the village Pandit performs rites according to Hindu religion, and then the Qazi performs nuptial ceremonies. Once I was staying in a very big village of Mewat where there was also a mosque. One day a Meo said to another Meo that today was aquiqah (ceremony of shaving the head of a newly born child on the sixth day after birth and a sacrifice made on the day) of his son but the Mullah had gone to Delhi, then, who will sacrifice the goat? The other Meo replied that the Mullah has kept the knife after reciting Kalima in the house of certain man. Go and bring the knife and sacrifice the goat yourself. When I inquired I found out that the Mullah charges from them four annas for each goat. Hence whenever he goes he keeps the lqIife after uttering Takbir with somebody so that in his absence they may sacrifice the goat themselves so that the sacrifice may not be unlawful. When the Mullah comes back he charges for all the goats sacrificed during his absence. To the east of Delhi for hundreds of miles there are Malkana Rajputs. What to speak of prayer and fast they even did not know Kalima. Hence during the independence movement when the Hindus embarked on Shudhi movement, thousands of them became Arya in a moment.

This was the condition prevailing in the outskirts of Delhi which was the seat of religious learning and centre of religious divines. The condition prevailing in far-flung area was simply deplorable. Everywhere majority consisted of those who did not know how to pray and fast - nay they even did not know the name of the Holy Prophet. I happened to visit an area in South India

where ten to twelve villages of Muslims were clustered together. But I found no mosque in either. When I asked whether they offer prayers they said why not? We pray on Thursday. When I inquired about it I found out that there is a grave of a Fir outside every village where they go and put their head on it. Now the question arises was it not incumbent upon our religious divines to teach such ignorant Muslims how to pray and learn other tenets of Islam? This has become more important in India now because of Shudhi movement there is the danger of Muslims turning away from Islam. There is no doubt that this work has become much more difficult and dangerous. There will be placed all sorts of hurdles and impediments and our religious preachers will be faced with dangers to their lives. But the Holy Quran teaches that Muslims should not care for dangers in the pursuit of duties. The truth is that till today our ulema and religious divines have confined their activities to cities and suburbs as they get every facilities and comforts but such facilities are not available in the villages. But when we see that Christian missionaries and preachers reach villages of not only civilized places but are even found in the uninhabited jungles of Africa and Latin America. They preach among wild tribes and barbarous people. Is there any reason why our divines should not do it even within civilized countries?

From this point of view Pakistan is no better. The villagers of East Pakistan, Sind and Baluchistan also are ignorant about religion as are the villagers of India. The condition prevailing in the villages of the Punjab is a little better but worship of Peers and tombs is so much that the Unity of Allah is not felt even far and wide. About the Muslims of Frontier it is thought that they are very pucca and passionate Muslims. But after travelling .in this area I have come to the conclusion that except for towns and suburbs similar is the condition in the villages. In the villages of Frontier and tribal territories tomb-worship is so widespread before which idolatry fades into insignificance. It is true that majority of the people are accustomed to prayers but they are ignorant of Islamic way of purification and are very dirty. They also do not even remember any Verse of the Holy Quran. They do bowing and

prostration but utter nothing. Besides this they are far away from Islamic morals and Prophet's disposition. Killing, looting, waylaying and robbery are very common. But if we can ponder over deeply these Pathans due to their rashness and other God-gifted physical and mental capabilities can prove a boon for Islam if they are given proper education and correct religious training. Will the rulers of Pakistan be busy in searching only iron, coal, gas and petrol and silver and gold and will pay no attention towards these mines of human gold? If you wish that Islam should once more raise its head and spread as a force to be reckoned with we have to pay our attention towards them. The villagers of Sind and Baluchistan are even worse than Frontier Muslims. Muslims villagers of East Pakistan also are not better. They are not only ignorant of religion they are deeply influenced by Hindu culture. Hence I appeal to the leaders of religious groups to concentrate their attention in this direction rather delve in politics. The preaching of religion is their first duty. Politics for them is secondary. Hence they should give up politics for the time being and devote their entire attention in this direction. They should establish their centuries and resting places in far-flung areas and make the Muslims pucca Musalmans so that Pakistan becomes a real Muslim State and may be the citadel of Muslim solidarity and strength. If you think that this way you will lose your political influence, you rest assured that after working for some time the people there will be so much under your influence that they will listen to you alone and none else during elections and for other political work and if you think that how will you get finances for running such a venture you should remember that there are plenty of generous people in the community who will be ever ready to help you. The real problem is that your organization should be perfect and you should enjoy implicit faith of the people.

OUR WORLDLY DIVINES

By worldly divines I mean modern educated graduates and doctors etc. These people are better informed than religious divines about world conditions specially those powers and influences which are affecting our economic and social conditions but also

many of them are not aware of religious opinions and realities and cannot be useful for curing our national ills. Even from worldly angles they are not so well up and cannot serve the nations through investigations and inventions. Most of them are engaged in Government offices. We had hoped that they would make office atmosphere so congenial and attractive through their width of vision and large-heartedness so that Islamic love and affection, social justice, comradeship and the spirit of mutual help and habit for active work will develop. But to our dismay and misfortune they are busy in creating tension and bad blood by creating regional and provincial feeling and thereby making the nation weak and unorganized. Among these educated people those who are teaching in schools and colleges can perform wonders. They are the people who can train the mind of future generation on Islamic pattern if they wish, within twenty to thirty years; they can change the face of the country. To inculcate the true spirit of Islamic morals, love and affection, bravery and the spirit, to die (or motherland can be wiry well performed by these teachers very easily.

WRITERS AND POETS

Our writers and poets can play their role in national reconstruction after religious divines and teachers. Unfortunately our Urdu language and poetry took its root at a time when we had reached the abyss of our degradation. Hence both prose and poetry of that time portray defeatism and frustration, inactivity and cheap love stories. Alif Laila, Fasana Ajaeb, Araish Mahfil, Gul Bakauli and Telism-i-Hoshroba etc., and perusal of poems and poetry and other literature of those days leads us how to get treasure or get hold of elixir or how to possess hidden hand:, how to control a jinn, a fairy or Hamzaad who can bring forth treasures of gold and when it is achieved they may lead the life of ease and pleasure. But this did not continue long. In the late nineteenth century there grew up thought-provoking and sensible literature and there came to the front poets and writers who really wanted to bring about Islamic renaissance. Their influence was widely felt but they were very few and they could not awake the nation as a whole. Today also

these poets and writers can be counted on fingers that are producing helpful literature and are trying to help create Islamic thinking. One of the reasons is that due to universal illiteracy, moral degradation and bad taste, capable and real writers do not get encouragement and those who are ordinary writers dealing in fictions, stories and allegories get rich very quickly. But this should not discourage our genuine writers and they should continue in their efforts as national and Islamic duties. The days are not far off when they will be rewarded for their labor. Ordinary writers, if they fear Allah, can include in their literature such things which may be useful in the propagation of Islamic ideology. Film producers, in this field, can work wonders. But very few films have been made keeping in view Islamic ideology and thought and background.

OUR SUFIS

The only duty of elevated Sufis and holy men was to teach the pathway to Allah to the real seekers, that is, to teach them to get the knowledge of those secret things upon which rests the foundations of our faith so that their faith becomes perfect and their morals reach the zenith of perfection. This was done according to the teaching of the Holy Prophet till the third Hijri, but later on crept up defects like outward religious learning. These Sufis made the graves of these divines worshiping places who preached undiluted Unity of Allah. They compelled their followers to worship these graves and they worshiped also. They taught their followers that the deceased divine was all-powerful, everlasting and supplier of all needs during his lifetime like Allah and holds the same position after his death also. They also taught about themselves that they can do whatever they desire. They can change luck and can make and unmake whatsoever they want. Now those real divines who can teach real Unity of Allah and also teach wisdom and knowledge are few and far between and have gone into oblivion due to disrespect shown to them by the multitude. They are not even mentioned by the common people. Nowadays astronomers, fortune tellers, palmists and those dealings in amulets are considered divines or those people who are considered to

control jinn, fairy, hamzad and who can fetch things from distant places in a moment are flourishing. These astrologers, fortune-tellers palmists, and magicians do not even know the elementary principles of spiritualism. Hence neither they act upon religious customs nor instructions. They only fill in their coffers and go on ruining the faith and are called saints and savants and Qalendar or Malang etc. They do not abide by revealed laws but smoke Hashish and hemp. There are among them those who sometime perform miracles. Due to miracles people believe in their saintliness and on the other side seeing their life bereft of revealed laws believe that in order to attain sainthood it is not necessary to follow the revealed laws. They are the people who say that revealed laws are one thing and knowledge is another thing. This belief has nothing to do with Islamic faith. Hence I want to make it very clear that miracles of such saints is not the one sanctioned by the Holy Prophet Muhammad (peace be upon him) but they acquire it through yoga exercises which is considered spiritual power.

It should be borne in mind that some kinds of techniques to attain uncommon spiritual power are found in every nation even in the wild tribes of Africa and they are in vogue since thousands of years. Islamic spiritualism has nothing to do with it. Muharnmadi spiritualism is one which is attained after fully acting upon the teachings of the Holy Prophet and by following the revealed laws. A question may arise in your mind, then, what is the difference between me and them and what is the superiority of our spiritualism over the spiritualism of these non-Muslims? I will give full reply to this question later on. Here .1 can tell only this much that the dead-end of spiritual journey of non-Muslim saints is up to Hoo and where ends Alam-e-Misal. But Muslim saints go much beyond it to Alam-e-Amar and even up to Arsh-e-Kibreya where they gain the real knowledge of the personality of Allah and can understand the meaning of pure ONENESS of ALLAH. Besides the dead-end of spiritualism of non-Muslim nations consists in showing miracles which does not bring any benefit to humanity and if at its entire circle is very limited. Of course those who show miracles gain name and fame and are worshipped by the people.

But the people are losers as they get away from straight path and by neglecting Allah begin to worship those who show them these miracles. Therefore Islamic spiritualism does not consist in showing miracles but inculcations in man true faith and make him a real "man" and to put him on a path which will lead him to prosperity both here and there. This will convince you how widespread and universal is the circle of Islamic spiritualism. Again the question will arise in your mind then why did our saints show miracles. The answer is that they did not show miracles to Muslims but to non-Muslims so that they could be convinced that such powers are not the special preserve of their Yogis but are possessed by Muslim saints on a much higher plane. And seeing this they accepted Islamic faith. It is to be remembered that Muslims did never demand miracles from the Holy Prophet. It was asked for by the non-Muslims only. Similarly miracles of elevated souls are not for Muslims but to convert non-Muslims.

Besides those saints who do not follow the revealed laws there are such sufis, saints and peers in abundance who perform spiritual journey through the prescribed rules of genuine families of spiritualism and reach their goals. But even today most of these sufis do not teach Oneness of Allah but preach infidelity. Save for a few true and genuine saints generally they have palatial abodes where even the splendor of princely pride fades into insignificance. Their majesty, awe, pomp and show are of such a degree that not to speak of talking to them nobody can look them into their face. Their followers sit before them as if they are in prayers. There are peers who force their followers to bow before them. Here nothing of path and knowledge is taught. They are given such a heavy course of spiritual exercises that they get hardly the time to earn their living. The greatest achievement and show of spiritualism these days are the annual assembly of followers.

What happens in these anniversaries? Leaving aside a few shrines, everywhere gifts, sweetmeats and coverlets are offered. Petitions are made and entreaties and supplications are put forth. Bowing is done. Prostitutes and singers sing songs and people enjoy them. There is no doubt that most of our saints have listened to songs and Qawwalis but they had laid down certain principles of

listening to SAMAA. For example, such meetings for listening to Qawwalis used to be held in a particular house in a very clean, pure and religious atmosphere where the presence of elevated saints and holy men was essential. Qawwals and singers also used to be educated and men of spiritual leanings. In these congregations Hamd (praise the God) engolium (praise of the Prophet), praise of the followers of the Prophet, poetry and songs were recited which filled in the heart of listeners with emotions and love for Allah and his Holy Prophet. Such congregations were really very useful and are still very beneficial. But such congregations are few and far between. At present whoever wishes arranges such a congregation at the end of a road by pitching in a Shamiana. In these congregations there are neither Qawwals and listeners who possess any religious teachings and fervor. They are not even pure and clean and what is sung does not create any love of Allah and the Holy prophet. Commonly wherever such anniversaries are held in honor of the saint they are elevated to the position of Allah and their shrines are made superior to Kaabah. In fine, these anniversaries are the radio stations for the propagation of infidelity and unbelief. If these sons of Peers and keepers of shrines desire they can bring immense benefit to Muslims by arranging lectures on Oneness of Allah. Muslim morality and achievements of our saints can be well aired during these anniversaries. When will that time come? Allah only knows.

OUR AFFLUENT PEOPLE

There is a lot of improvement in morality and outward behavior of the rich class of people. Their activity is also getting momentum. There is a definite trend for the welfare of the people and national improvement by offering sacrifice and undergoing suffering. But they are so small in number that nothing worthwhile of national importance can be achieved. Generally they consider it as their aim of life to spend their resources for their personal pleasure and pelf. There are a few who do not hesitate to adopt unfair means to earn wealth. It may be hoarding or black-marketing, bribery or forgery. The greatest defect among them is that they have forgotten Allah and their death in their supreme

interest of wealth and never pay attention towards the saying of Allah: "See that your wealth and affluence do not take you away from my remembrance". The result of neglecting duty towards Allah is this. Their morality goes down and their action take turn towards evil. They lose peace of mind and are always restless and worried despite rolling in wealth. Please remember that real peace of mind emanates from good deed and not through abundance of wealth. Another defect in them is that they look down upon their poor relations and poor Muslims and feel it beneath their dignity to speak to them. This is the reason that the poor class also looks down upon them and considers them wretched and filthy. This leads to social animosity which paves the way for the growth of Communism. If these rich people can mend their ways and behave nicely with these poor people the condition may change considerably. They can earn love and laurel of the poor people through their gentle behavior. "0, rich people, listen, your poor brethren expect nothing from you except that you respect them and love them. They desire nothing more from you".

OUR OFFICERS

Officers are not only builders of the nation but also protectors, guards and servants of the nation. In reality they are "servants of the nation" as their sustenance depends upon the service to the nation. But among Muslim officers there are only a few who consider themselves servant of the nation. Generally they consider the common folk as their serfs and themselves as masters. This concept grew during the rule of autocratic kings which is still prevalent although now democracy is ruling supreme. Our officers should mend their ways and bring about definite change in their mentality for their own sake. They should carry on their assigned duties to the best of their capacity and capability as they get their respect and sustenance through it and should not consider their duty as their headache. There is a true story. One of the officers of the resettlement department having deprived a Muhajir from his allotted lands, allotted the same to a local who held its possession and when the Muhajir protested and said: Where should I go and what should I eat, the officer in full fury said; "You go to hell, you

are not my headache, my headache are those who have settled here". Do you notice this? The man who got his bread due to the work and the respect he enjoyed considered his job headache. I faced a similar situation. In Delhi in 1947 I was told by my Hindu neighbors that my house will be attacked tonight. It was 4 P.M. when I got the notice. I was worried where to go and how to go. It was difficult to carry household effects. It needed several tongas which demanded rupees hundred each and they were also not available. It occurred to me that the man who was my colleague twenty years ago is working as a transit officer. I gave a chit to a boy and sent him on a motor cycle. I wrote in brief the situation facing me and had requested for a truck so that I could come to the transit camp. I was waiting for the truck with confidence but the boy came disappointed and said: "He has told me that trucks are sent only to carry dead-bodies and not for those alive" I became dumbfounded with the reply. When my Hindu neighborers came to know about it they arranged a truck for me and I came to the transit camp. Next day I went to the same officer and found out that whoever comes to him gets the same reply from him: "You are adding to my headache". It is strange that the work for which they are paid, they call it headache, and they are so shameless that they do not leave the job and resign it. What can we except from such officers? Can they serve the humanity? They are the people who are the source of creating public feelings against the State.

It is the duty of our officers and sub-ordinates to deal politely and gently with the public. There is no doubt that "red-tapism" is the source of delay in settling cases but it is also due to laziness, carelessness and inefficiency of concerned officers. It is a pity that even criminal cases take three to four years for decision and even the legitimate claims are not paid off in years. When everything is settled the Audit Department pokes its nose and keeps the case pending. Sometime it so happens that the claimant after struggling for years gets the claim when he is no more on this blessed earth. These are shameful conditions. The Government should punish such officers in order to maintain the prestige of the State if these officers are helpless then the National Assembly should make plans so that such cases may be decided earliest.

Court cases and settlement of claims should be stream-lined on a better pattern so that they may be decided and settled in record time so that people may not suffer unnecessarily. We hope the Government will pay attention towards this problem of the public. Now to the external causes of our downfall.

EXTERNAL CAUSES OF OUR DOWNFALL

FIRST CAUSE

It was the martyrdom of Hazrat Usman. It was the first spark and first successful attempt which was put into the Muslim unity by the hypocrites and enemies of Islam.

SECOND CAUSE

It was the wars between Hazrat Ali and Hazrat Ayesha and Amir Muawaiya. It was the first drop of oil which was put to the spark to blow up into a flame.

THIRD CAUSE

It was the martyrdom of Hazrat Imam Hussain. It was the last and successful attempt of hypocrites to make that fire an encircling flame which ruined forever the unity of Muslims.

FOURTH CAUSE

It was the downfall of Muslim State in Spain. Though it took place due to the weakness of Muslim themselves but Christian States and King Ferdinand also played their part. The downfall of Spain gave a rude shock to Muslim prestige which lost its awe and image in the eye of Christian world.

FIFTH CAUSE

Fifth cause was Crusades. These wars beginning in 1096 continued for more or less two hundred years. Though the result of wars was against the Christians, that is, Jerusalem remained with Muslims and during the end of the Crusades the Muslims snatched away from Christians those parts of Syria which remained with them till then, but from psychological point of view its evil effects

to Muslims and benefit to Christians could not be had in any other way. Muslims being free from Christians engaged themselves in internecine wars. The Christians exploited the situation in the form of their unity by forgetting their religious renaissance which paved the way for their material prosperity and growth. Over and above this they learnt the technique of making better war materials and their use, for example, new methods of encircling the enemy; use of canons, exploding mines which they learnt from Muslims during the Crusade and the experience they got through crusades and travel added to their wealth of information. As trade follows wars, these people went to distant lands which in the long run brought them face to face with eastern learning, discovery of America and conquest of foreign lands and modem prosperity.

SIXTH CAUSE

It was the discovery of America. At the time America was discovered, Turkey and other Muslim States were so much superior to European nations that they could easily capture America if they wished. IT this would have taken place, the map of the world would have been different. But the Muslim rulers of the period were so much engrossed in the life of ease and luxury and internecine wars that they could hardly think about it. Neither they remembered the order of Allah nor the Holy Prophet to travel in the world and gain learning and sustenance and spread Islamic teachings among the depressed classes of people. Due to negligence of Muslims, European nations amassed wealth from America and in its pursuit they gained enough experience and knowledge and the land of America gave birth to a new nation which is shining on the firmament of culture and prosperity.

SEVENTH CAUSE

Vasco De Gama after going round the continent of Africa found out the sea route to India and Far East which paved the way for direct trade between Europe and countries of the East. Before this the traders carried their entire business through the trade route of Syria, Palestine and Egypt. As the trade route changed the Arab

countries were bereft of the trade prosperity which was the cause of their wealth and treasure.

EIGTH CAUSE

It was the appearance of British and French and the downfall of the Mughal Empire. T~s was the time when Muslim kings and nobles were leading a life of pomp and pleasure and luxury and were busy in internecine wars. Muslim traders had become bankrupt. The entire learning of Muslim divines was confirmed to their religious knowledge, that is, commentary and explanations and Sunnah and Islamic Jurisprudence. They were ignorant of modem science and knowledge and were busy in discussions and charges and counter-charges among themselves in order to belittle others.

On the other hand among European nations due to wealth and prosperity there was search for new learning and discoveries and the spirit of internal activity had taken its root. Hence, first of all, these European nations, acquired facade facilities from Muslims rulers through flattery and later on, taking advantage of their weakness and carelessness, slowly and gradually, captured their domains and built their own castles over the ruins of their kingdoms.

Both British and French struggled for their supremacy in India but as the British were more sly and deceitful they came out successful. First of all through sheer diplomacy and simplicity, they acquired trade facilities and built their trading centers at different places and for their protection kept their troops to guard them. After this with subtle diplomacy they engaged Muslim States against Hindu States and received their share from the victorious states thereby making their position strong and powerful. Now it became ready to destroy the Mughal Empire. For this also it applied diplomacy rather than war materials by bribing Nawabs and Salars and making them rebellious of the ruling kings so much so that they were confined to Red Fort only. In 1857 it also came to an end and the last emperor of the Mughal dynasty, Bahadur Shah, was deported to Rangoon and the British became undisputed ruler of India. How the British behaved with Muslims and how

they ruined the Muslims through diplomacy and treachery can be known through the perusal of history.

NINTH CAUSE

It was the destruction of the Turkish Empire. The British applied different methods to destroy Turkey. On one side it separated Egypt from Turkey through diplomacy and on the other formed an alliance of Russians, French and other European nations and excited the people South of Danube from east to west who were under Turkey to rebel against Turkey and declared them independent. When Turkey became weak the British gave it its last blow during the first world war by bribing the disloyal Arab Sheikhs who rebelled against Turkey and became independent. The British tried to wipe out Turkey from the map of the world. But Allah sent to Turkey a warrior of courage and faith - Mustafa Kamal - who saved Turkey from death and destruction. Turkey of today owes its existence due to the sweat and toil of this valiant soldier.

The greatest harm brought about by British propaganda and influence was the elimination of Unity of Islamic brotherhood from the mind of Muslims and creating the national feeling and spirit among them so much so that even Muslim divines, ignorant of world situation, started saying that nations are not created by religion but by national states. And now Muslim of one state considers Muslims of another state unrelated to him and strangers.

TENTH CAUSE

Tenth cause was Hindus renaissance and their Muslim enmity. Hindus were enemies of Musalmans since they conquered India. This was as a consequence of daily loot and attack by Hindus on the frontiers of Afghanistan, Mekran and Iraq, but their enmity was a natural phenomenon. They cannot be held responsible for it. Though a thousand years have passed their passion has not lessened. As long as the Muslims were powerful, Hindus lay low but the moment the power declined they rebelled. Centuries passed and Muslims states changed hands till in 1556 Jalaluddin Muhammad Akbar became the Emperor of India. He

was completely illiterate, did not know anything about religion, was fond of pomp and pleasure but was extremely courageous and intelligent. Knowing the numerical superiority of Hindus and vastness of the territory be embarked upon a policy to rule over Hindus through conciliatory methods rather than by force. He did not only give them equal status in the material field but also brought them equal to Muslims in social status by matrimonial alliances. Not only this. He did arrange translations of Hindu religious books into Persian. He praised their religion and leaving aside Islam invented a new religion which he called Deen Elahi. It was claimed that all the good things of all religions have been incorporated in it. He outwardly claimed to have equal respect for all religions but in reality he looked down upon Islamic customs and religion and cut jokes with Muslim divines openly. The psychological effect of these was that the awe and respect which was ingrained in the mind of Hindus about Muslims superiority-material, religious and spiritual- vanished. Not only this. Even Muslim lost the feeling of their superiority slowly and gradually and in this way they had no psychological image which could be used in order to keep the Hindus in awe and fear and to rule over them.

The tempo of Akbar's rule continued till Shah Jahan. But when Aurangzeb Alamgir showed his inclination towards Islam and Islamic customs, Hindus began to rebel against him. The Mahrattas in the South and Sikhs in the north-west are the product of this period. After the death of Aurangzeb, when Mughal rule declined, the Hindus succeeded in their old attempts. In south and central India Mahrattas occupied most of the places and in north-west provinces Sikhs formed their kingdom. The British, by then, had also become very powerful. They started from the-East and taking full advantage of Hindus-Muslim enmity and treachery and dishonesty of Muslim nobles gradually occupied the whole continent. They based their rule on the principle of "Divide and Rule" and maintained it to the last. For this they always encouraged provincial feelings and Hindu-Muslim enmity. After the independence movement of 1857 they continued to repress and harass Muslim and were kind and considerate towards Hindus.

British writers and politicians wrote and propagated against Muslim rulers and Muslims and the British officers in-charge of education brought forth such a curricula in schools and colleges in which Muslim kings were dubbed as dacoits, plunderers and attempts have been made to prove that Hindus were converted to Islam through the force of sword. They, at the time of departure, divided the Punjab and Bengal in order to made Pakistan weak and India strong and in the end gave Kashmir to Hindus where Muslim constituted 85% of the population. Thus the secular state of India has been founded under the benign patronage of the British against Islam and Muslims. It seems that Britishers had come to India with the intention to snatch away the kingdom from Muslims and hand it over to the Hindus.

The first movement during the latest period which led to prosperity was the movement among Hindus to learn the English language. They had experienced during Muslim rule that those who knew the language of the rulers gained wealth and honor. Therefore, with the coming of the British, they had begun learning the English language and in a very short period they gained almost all the sub-ordinate positions in the government. In order to occupy higher post, Hindus went to England and took higher degree in different sciences and languages. They did not only obtain higher degrees, they also sacrificed their lives in order to spread education among Hindus. There were thousands among them who could very easily earn a thousand rupees monthly but they founded schools and colleges and taught till death taking hardly rupees fifty for their sustenance, . Only Muslim divines had some influence on the masses and they had given the verdict that 'it is infidelity to learn English and those who will learn it are infidels'. Those who were forbidden to cross the sea by religion went to England and Europe and those whom the Prophet had said, "attain learning, it may be in China", their religious divines forbade learning English! What was its reason? Our religious divines were completely ignorant of world affairs and were bereft of modem science and education.

After learning western education for fifty to sixty years Hindus were wide awake. Western education brought them to the

forefront and they knew how the world was moving. What is power in this world and how it can be obtained? They knew the national, financial and martial strength of the British and their secrets, that is, about their political and ethical systems and what are their faith. More than this they came to know about themselves and their strength. Western education had inculcated in them the spirit of courage and boldness and suffering and sacrifice. They already possessed wealth. Now they knew how to spend it. They had already acquired the power of patience by living for more than six hundred years under Muslim rule. They had only one defect. They could not come to one platform due to different sects and beliefs. The British gave them that platform. It was the platform of enmity towards Muslims which gave every section of Hindus an opportunity to unite. The British were very happy with their unity against Muslims and encouraged them and helped them in all possible ways. They were happy but they forgot that this unity could also be used against them.

While making their program for independence the Hindus kept two parties in front of them- one was the British and the other Musalmans - the British as they had to take independence from them and the Muslims as they were the target of the strength of Hindus unity. Besides this the Hindus feared that Muslims may not come to terms with British or they may get hold of India after the exits of the British. There were two ways of fighting the British- one was armed rebellion and the other political fight. There was no hope in armed rebellion hence the second method was adopted. The centre of political strength of the British was the British public opinion and the Parliament. Therefore, it was necessary that by influencing the public opinion the sympathy of any influential party in the Parliament may be gained. For this the choice fell on the Labor Party which being new needed material help for its progress. Hence money was poured like water for propaganda and for molding public opinion in its favor not only in England but also in America and Russia and anyhow the Labor Party was brought to its side. This party proved to be faithful and the last success during

independence movement in favor of Hindus was because of the Labor Party.

Before the independence movement, during the first World War, Turkish Empire together with Khilafat came to an end. The Indian Muslims were charged with emotions. There were Khilafat committees throughout the country. It appeared that Muslims will jump into the Holy War and will turn the British out of India. This was all due to religious frenzy. It lacked political foresight and inner vision. But among Hindus the All India Congress was working for years but neither had the leadership of the masses nor there was any passion for independence. They were afraid of open fight with police and soldiers. They had everything except this. They had plenty of money, spirit of sacrifice and suffering, knowledge and learning and they had numerical superiority over Muslims. Hindu leaders knew the conditions obtaining among them very well. They resolved to take full advantage of the temporary unity and organization among Musalmans and through their example, cooperation and help they infused the spirit among Hindus. Hence the Hindu leaders proposed to the leaders of the Khilafat Committees that "Indian National Congress will give full support to Muslims in their demand for Turkey and Khilafat provided they cooperate with the Congress in attaining independence for India". Apparently it seems an innocent and very appropriate sentence. But the political foresight and wisdom contained in it could not be gauged and perceived by simple Muslims. They also could not understand its future effect. The simple meaning of this sentence was that the pivot of British strength lay. in India and if they were driven away from Hindustan all the Muslim states which were groaning under its foot will become independent and powerful. Hence the Muslims accepted the proposal of the Congress and a large number of Muslims joined Hindus in the struggle for independence, nay they became leaders of the movement. This was the simple meaning of this sentence. But what it led to when it was acted upon? It showed political maturity of Hindus and unworthiness of Muslims.

. Hindu leaders knew that Hindus have not the courage to

face bullets in order to get independence. Hence they named their movement," Non-Violent Non-Cooperation." The psychological effect of this name was that Hindus thinking that the movement does not demand loss of life except to the extent of going to jail came forward and began to work side by side with Muslims. It is obvious that no freedom movement can be successful without shedding blood. In the end this movement also faced bullets, bombs and massacre. There was bloodshed and prisons were full of non-cooperators. As it happened slowly and gradually under the patronage of Muslims, Hindus also became fearless, and in the end, began to offer their lives for the movement. Now they did not depend upon Muslim patronage. On the other side Turks themselves threw away the yoke of Khilafat from their shoulders. Therefore the spirit behind Movement waned and the movement for the independence of the country got hold of the Indian Muslims and the Khilafat movement came to an end and the spirit and the sense of organization that was generated through it went to the favor of Congress which benefitted the Hindus in the long run. This was the greatest mistake of Muslims. They should not have merged their organized power into the Congress. They should have maintained their own identity in the form of Khilafat or any other name and sided with the Congress as a separate body.

Now the position was that Muslims were fighting the battle of independence according to Congress Policy under the leadership of Hindus. They had accepted Hindus as their elder brothers and were hopeful that after the end of the fight for independence, they will be treated on equal terms in every respect. This was also their stupidity. They could not even think that national mentality formed during a period of thousands of years cannot be changed in a day. They could not visualize that the Hindu mentality which has ripened to full maturity through Vedic culture, laws of Manu and political teachings of Chanakya had no place of equality and honor for non-Hindus. The conclusion of the belief in transmigration is that man gets the punishment and reward according to a set pattern. According to laws of Manu the society has only four classes. How

a fifth class could be created? The teaching of Chanakya is that if the enemy gets over you, serve it so well that it forgets your enmity altogether and begin to rely upon you. But you should not be unaware of your enemy. Whenever you get the chance bring complete ruin and devastation to your enemy. How can the people having such religious and political belief have the feelings of forgiveness and mercy? How can they treat people on brotherly basis? How can they forgive their enemies? There is no doubt that among Congress Hindus there were many who treated Muslims as their brothers and gave them all respect and honor. But they were so few and sometimes they felt so helpless in protecting their own honor and prestige. Hence when they were in jails, the field was op n and the leaders of Hindu Mahasahba got the full chance to preach against Muslim vehemently throughout India. They formed Sangathan (Unity) of Hindus. They embarked upon Shudhi movement and Muslims were told in plain words that those who have come from outside should leave India and those whose forefathers had become Muslims in India should go back to the fold of Hinduism. The tempo of propaganda was kept up at the highest pitch which raised the intensity of the spirit of enmity so high that Hindus started preparing to eliminate Muslims with the exits of Britishers or they may be so much suppressed and terrified that they may remain Muslims in name only. This movement included more than 90% of Hindus. Majority of Congress Hindus were also with them. After many years when the Hindus and Muslim Congress leaders came out of jail they faced a different situation. Hindu-Muslim Unity was nowhere in existence and hatred and enmity between the two communities was so apparent, rampant and visible that Muslims began to leave Congress and slowly and gradually most of its reputed leaders went out of the fold of Congress. As the Congress was considered an All India body, in order to keep up its hold on the public opinion in England and British Parliament, it had to keep in its fold a number of Muslim leaders. They took recourse to another method and began to purchase Muslim leaders. Considering the poverty, illiteracy and

bankruptcy of Muslims it was not a difficult task to achieve. Hundreds of Muslims who had no source of income but could deliver emotional speeches joined the Congress as its paid worker and remained faithful to it. There were also a few who remained faithful to it. There were also a few who remained in the Congress as they believed that they will benefit most by supporting the Congress. However by following this method Hindus gained in two ways. Firstly they were able to establish the claim that the Congress was the only representative body of India. Secondly, the Hindus were able to divide the Muslims and were able to break it into pieces which once had become all-powerful in the shape of the Khilafat Committee. In this way they removed the greatest danger from their midst which had become a nightmare for them that after the exit of the British, Indian Muslims and Frontier Pathans may make them slaves again. In order to eliminate this danger they did not take recourse to only this method but adopted practical measures which will be described in the following chapter.

There was more danger from Frontier Pathans. Hence more attention was paid towards them. After studying their mentality and strength it was found out that they were immersed in poverty and illiteracy. These defects could win them over the side of the Hindus through proper maneuvering and financial help. This was done in abundance and they were yoked to the chariot-wheel of the Congress. The Pathans were brought to the side of the Congress on two counts. Firstly as the British were continuously on war with tribal Pathans, they were told that Congress was the only party in India which was fighting the British. Other parties were parties of toadies and flunkeys. Secondly Hindus constituted 14% to 15% of the population the Frontier province therefore they were always very considerate towards Pathans and due to illiteracy Pathans were ignorant of the anti-Muslim feelings and strength of Hindus in India. Thus the Pathans could not comprehend how could the Hindus suppress Musalamans after the exit of Britishers and rule ruthlessly. Thus were the Frontier Pathans won over the side of the Congress. Now remained the Indian Muslims. In order to create

terror among them, Hindus organized their groups more methodically. Every town and big villages had their training ground and as late as 1945 bands of young Hindus were taught swordsmanship and use of guns. They were financed by Hindu merchants and swords, guns and fighting materials were collected in every Hindu locality. This was known not only to Hindu leaders but even the rulers of princely states cooperated with them. The result was that at the time of independence in 1947 Hindus were fully prepared to face any situation while the Muslims were helpless and unprepared. Hence the terror and killing in Delhi, East Punjab and western districts of U .P. of Muslim fades into insignificance the terror let loose by Changez, Timur and Nadir Shah and even the atrocities of 1857. More than a crore of Muslims lost their hearth and home: lakhs of women lost their chastity, lakhs were eloped and more' than thirty lakhs Muslims were put to sword. Who did all this? It was the Hindus who consider killing an ant a sin and shedding tears over the atrocities perpetrated on them by Emperor Auranzeb!

Now the question arises, what were the Muslims doing when such things were taking place? The answer is that at that time too they were fighting among themselves. Some were openly with the Congress: some were secretly serving the Congress as spies. But when the political maneuverings and aims opened up then the Muslims came to their senses. The All Muslim Parties Conference was called and Quaid-i-Azam Muhammad Ali Jinnah was given the command to steer dear the sinking ship. The Muslim League became very powerful in no time and demanded a separate homeland for Muslims. The entire world was opposed to it. But unity has its own strength. This temporary unity among Muslims and extreme devotion, sacrifice and character of Quaid-i-Azam secured Pakistan for Muslims. There was every hope that entire Bengal and Punjab would be included in Pakistan, but due to the complicity of Mountbatten who was a friend of Pundit Jahawarlal Nehru, we lost half of both and whatever remained Mr. Radcliffe applied his decisive blade. He had come to decide the frontiers of the two countries but he gave away the entire district of Gurdaspur,

a Muslim majority district, to India so that India could get communication line to Kashmir.

The truth is that humility and meekness and the habit of hospitality and service made the Hindus everywhere successful and the false pride, haughtiness, boasting and bragging, superiority complex and rigidity of Muslims brought for them loss of face everywhere.

The main thing to note in Hindu politics is that their educational, social, religious and political societies had one real aim though they worked in different ways and the basic principle of superior diplomacy is this golden rule. The benefit accruing from it is that it divides attention of the enemy in different direction. Secondly, when one party falls, the other steps in and in this way go on traversing further and further. The movement never comes to standstill. For example, the Congress apparently was an organization sympathetic towards Muslims and to the Hindu Mahasabha an open enemy. The Congress by keeping them under its fold reduced their united strength and the Hindu Mahasabah through its strength put them to sword and mass murder. If all the parties of Hindus would have been their open enemies, Muslims out of frustration, would have put up a united front against Hindus. But because of Congress and other parties sympathetic to Muslims they could not combine into a powerful group. The Congress aimed at taking revenge from Muslims after the attainment of independence by taking away from them gradually and slowly all the ways of sustenance and support and the Hindu Mahasabha desired to clear them out through power and sword. Muslims, due to their ignorance and illiteracy, could not understand maneuverings of Hindus and kept on fighting among themselves till the end of independence.

Now you should have understood that Hindu enmity towards Muslim is not a temporary phase of life but is a reality and a natural passion with them which started from the day Muslims entered India and is continuing and will continue. History proves that Hindus never accepted Muslim rule whole-heartedly and whenever they found Muslims weak they rose in rebellion. The

anarchy and disorder that followed the death of Aurangzeb, they took full advantage of it and within fifty years the Marhatas got hold of much of the territory of South and Central India and captured Delhi. Had Ahmad Shah Abdali not broken their bones in the third battle of Panipat, the Muslims state of India would have collapsed at that very time. But Hindus were no more in a mood to sit idle even after their defeat in the battle of Panipat, but at that very moment Britishers came to the forefront and the dream of Hindu Empire in India could not materialize.

During British rule Hindu enmity towards Muslims continued and became very prominent. But the trend of enmity changed. Before this they wanted to make an end of Muslim state of India. Now they planned to annihilate Indian Muslims. In reality the Hindus, because of their peculiar religious and social psychology and disposition, cannot even think that in the vast land of nature anybody else except Brahmins, Khatris and Vaish can live in peace and plenty. Therefore, they had decided that if the Muslims desired at all to live in India they could do so as a scheduled caste otherwise they should go back to the places they have come from. In order to accomplish this objective by force they embarked upon a plan to close the doors of sustenance on them. There are only four ways of earning livelihood - agriculture, trade, industry and services. Hence they resolved to capture all these four ways. Even after the devastation of 1857, Muslims of Northern India possessed eighty percent of farmland. But they were connected with the ruling class and their standard of living was high. After being deprived of their hereditary titles and Jagirs they depended upon income from their lands which was not sufficient to meet their luxurious living and within a short period these lands went to Hindu Banyas to pay for their loans and interest. In the field of trade and business, in order to accelerate their pace, the Britishers crippled Muslim business men and those who survived were beaten blue in competition with Hindus businessmen. Hindu leaders prevailed upon Hindus not to purchase anything from Muslims and boycott them. This movement gave financial blow to Muslim traders. But it brought in its train also

beneficial effects for Muslims. They also boycotted Hindus and they came into the field in which Hindu enjoyed their monopoly. Most of the sweetmeat sellers are the product of this period. Trade and industry were in Muslim hands mostly but the Hindus opened big factories and Muslims remained small craftsmen only. Now remained service. As has been narrated earlier Hindus had started to learn English with the advent of the British. Muslims did not pay any attention towards this for years. Later on when after learning English they looked to offices for service they found all the key post and even sub-ordinate positions occupied by Hindus and found all the doors closed for them. The monopoly of Hindus in Government offices and their prejudice opened the eyes of the English educated Muslims and they began to think what will happen to them after independence. This thinking led to the concept of an independent Islamic State of Pakistan arid after hard struggle Pakistan came into being.

Now if Musalmans think that after the creation of Pakistan, Hindus have given up their passion for enmity towards Muslims, they are totally wrong. Hindus were never ready to cut into two their mother India. Firstly, they wanted to attain independence at any cost. Secondly, they had firm belief that Muslims, due to their ignorance, poverty and internal difference will not be able to maintain Pakistan and eventually at any time this portion will be attached to mother India. But by the grace of Almighty Allah their desire could not be fulfilled and despite their weaknesses Muslims have founded a viable state which can deter anybody to look towards it with evil intention. But they have not given up their evil designs. Now they are trying to make Pakistan weaker and weaker.

For this firstly they are improving their military strength and secondly are conspiring with Communists and thirdly are also letting lose their propaganda against us especially in the Islamic states. Fourthly they are changing the course of our rivers so that our production may be affected. Fifthly through their paid agents and disloyal Muslims they are fanning the fire of sectarian and provincial feelings especially in East Pakistan and due to certain

factor they are more organized on a large scale. In fine, they have surrounded us from all sides. But despite this what to speak of the common mass of the people even our influential people and leaders are not worried at all. When their attention is drawn they at once say that Hindus have not the courage to do any harm to Muslims. There are many who say that the Congress and their rulers are not the enemy of Muslims and Pakistan. Still there are people who say that as U.N.O. has been established and is in full control of affairs of the world no state can attack us. I say these talks betray weakness and cowardice and self deception. This is the same Indian National Congress and its Government which in 1947 killed thirty lakhs of Muslims and drove away a cror of them from their hearth and homes. It occupied the Muslim state of Hyderabad and swallowed Manawadar and Junagarh. It has taken half of Kashmir and planning to take the other half. And this is the same U.N.O. which did nothing tangible and remained as a helpless spectator. Let us for a moment accept that the Congress and its leaders are sincere friends of Pakistan and Muslims and let us believe them that they will not attack us as claimed by Hindu leaders but is it statesmanship not to be ready for the defense of the country? It should be remembered that weakness is the greatest fault in the field of politics and neglect the greatest sin whose punishment is nothing but destruction and ruin. Besides where is the guarantee that the pro-Muslim Congress will continue to govern India and Mahasabha will never come into power? What will you do when Mahasabha comes into power? Hence though keeping very warm and friendly relations with India and other countries defense preparedness should be in full swing.

Now we come to Islamic religion, beliefs, prayers, dealings and spiritualism and see how can you gain this world and hereafter by acting upon the teachings of the Holy Quran and how can you earn peace and plenty and prosperity.

ISLAMIC RELIGION

Islamic Religion comprises of three parts; firstly religious tenets; secondly prayers and thirdly dealings. These three are so interconnected like different parts of a machine so that when one part goes wrong the entire machine stops. Similarly if there is slackness in the working of any of these, there is corrosion in the religion and if this is done by majority of the people then the entire machine faces ruin. Allah relates this in the Holy Quran: - "You accept certain verses of the Quran and reject others, those who do so will have nothing in store for them except that they face insult in this world and on the day of resurrection they will be given extreme punishment". The clear meaning of this verse is that if you will believe and act upon every aspect of the Holy Quran you will be benefitted otherwise you will face disgrace in this world and hereafter. Now for being a Muslim, the first thing is to have perfect faith in Islamic tenets. Hence the foundation, that is, Islamic tenets should be made as perfect as possible. The more perfect our tenets, better and more effective will be our prayers and our dealings will be on right lines and helpful. The first cause of our downfall and the most important reason is that our religious tenets, that is, the foundation is not sound. What are these religious tenets? Listen.

RELIGIOUS TENETS

In order to enter into the fold of Islamic religion it is incumbent to believe in the following:

1) Presence of Allah and His Oneness in nature and attributes in every respect,

2) Angels,

3) Books which have come down through revelations,

4) All Prophets,

5) Day of resurrection,

6) That measurements of good or bad are from Allah and.

7) Life after death.

All these are narrated in the Holy Quran. Hence if we say that in order to be a Muslim, belief in all three things are essential.

They are as follows:

I) Oneness of Allah that is, Allah in nature and at tributes is one from every point of view and is unique.

2) The Prophet hood of Hazrat Muhammad (peace be upon him), that is, that Muhammad (peace be upon him) is the true and last Prophet.

3) Righteousness of the Holy Quran, that is, the Quran as it was revealed to Holy Prophet Muhammad (peace be upon him) exists even today without any change whatsoever and Islam is nothing else and nothing more but to act upon, do and don't of the Holy Book.

Now the real thing to ponder over is that all these three things pertain to unknown and invisible, that is, cannot be known or proved by known senses. Allah is invisible. He cannot be perceived through known senses. The Holy Prophet Muhammad came to the world in human body but the means of his being a prophet, that is, revelation is concerned with invisibility. Similarly though the Holy Quran is with us in the form of a book but the way it came down to us, that is, Gabriel is also invisible. Besides these there are many things which have been described in the Holy Book which cannot be known through external senses such as angels, hell, heaven, the guarded table on which the doings of mankind have been recorded from eternity etc., etc.

This means that in order to become a Muslim the foremost requirement is "Faith in Invisible" that is, Allah desires that we should believe in these things without any argument and discussion. This is the highest kind of faith because to accept these things without argument is to accept the truth of Prophet Muhammad (peace be upon him.) I do not know what Allah is. How He is? Is He at all or not? But we know Hazrat Muhammad that he was true, he was trustworthy and innocent. When he says that Allah exists, then we need no argument and discussion. But we should remember that like other things faith also has degrees. A man just to cheat others says that" I believe in Allah and Prophet Muhammad" is a hypocrite. There is another man who recites

Kalimah with the faith of becoming a Muslim and utters with heart and soul that "I have faith in Allah, his Holy Prophets and Books" etc., etc.. But he has not genuine faith in his words; he is without doubt a Muslim but not a Momin. Mornin is only one who has unflinching faith. In reality in modem times there are hardly one or two in lakhs who deserve to be called Mornin. As opposed to this in early Arabs eighty to ninety percent were pucca Musalmans and among the stalwart companions of the Holy Prophet Hundred percent were Momins. They had perfect morals. They had unflinching faith in Allah and they acted upon the Holy Quran. This was the reason that they were successful in every way. There was not a single sphere of life in which their progress was not exemplary. This was the blessed group whose sixty people used to defeat sixty thousands of infidels in the field of battle. Today, those Muslims who are under the sway of western civilization do not believe it and cut joke about it. But they are to be forgiven. They are ignorant of God-gifted power and they do not know it because they do not have perfect faith. They are only Musalmans and not Mornins. May be that most of them perhaps are not Muslamans also.

I am not saying it. Even Allah says in the Holy Quran: The dwellers of the desert say: "We believe." Say: "You do not believe." Better say, "We submit; for faith has not yet entered into your hearts" (Cliapter Al Hujrat, ve'rse 14). That is you will be called Mornin only when faith will encompass your heart and soul.

This verse proves that there are two sections of Islamic Miliat - one is Musalman and the other Momin.

Now the question arises what is belief? What is its sign and can it be achieved? The answer to the first question has been given. The answer to the second question is that Momin is one who fears none except Allah. He does not depend upon anybody. The Holy Prophet has also praised Momin that when he prays he feels that he is seeing Allah or in lesser degree that Allah is seeing him- The answer to the third question is how such a faith can be attained. This is a very exhaustive subject; therefore, in the following pages

I shall try to answer the question in a little detail.

How firm faith is generated?

From intellectual point of view every nation can be divided into three sections - lower, middle and high. Among them lower section of the people are called masses and they constitute majority of every nation. They do not possess the faculty for research and investigation. They are simply followers and dumb driven cattle. They do as they see their ancestors or as they hear from somebody. Similar is the case with common Muslims. Whatever he hears from his father and grand-father about Allah and the Holy Prophet forms the basis of his beliefs and actions. They do not even think what Allah is and where He is? And what is the proof of His existence? Hardly one or two among thousands of them think of such questions but they, too, are satisfied with very ordinary type of replies and arguments. For example, when they are asked where they can point out a thing which has not been made by anybody they will reply no. When they are told how can this universe, that is, earth, sky, moon, sun and stars etc., be created automatically? This proves that there is somebody who is their creator. This argument satisfies them. But there are some particular persons who think a little ahead. They say that when there is somebody who is the creator of everything then there should be somebody who has created Allah. From here starts the unending and limitless arguments of logic, philosophy and the result is that those who are more educated and eloquent, silence the opponent though he may not satisfy him fully. But these discussions lead to benefits as the search and argument about Allah and other hidden things goes on increasing and every seeker according to his demand and learning and knowledge reaches a place of satisfaction or he refuses.

Among these thousands, of seekers there are two or four who are not satisfied with intellectual reasoning but want to accept the truth in sheer opposition and prejudice. Second, those who really desire to have knowledge or vision of Allah. They are restless to know how is the hidden subtle worlds which are shrouded in the thick layers of matter? What is man? What is soul?

What are angels? What is the reality of hell and heaven? These are those blessed souls who, when they are successful in their aim, are called apostles of Allah. The Reality becomes visible to them for which philosophers' and scientists of the world try to probe into the thick darkness of the material world and perish and fail. But knowledge of Allah and about His vision is not a joke to be sought after. But it is also not impossible.

In the Holy-Quran there are many verses regarding vision of Allah. There are many among them which denote that vision of Allah will be possible only on the day of resurrection but there are also such verses which do not mention about resurrection apparently. For this reason there have been arguments among Musalmans on this issue, and continue even today. One section says' that the vision of Allah will be on the day of resurrection. The other says that it will take place after death. The third group which generally consists of Sufis and saints of high order claims that vision of Allah can be had in this life and one who does not get it in this life will not get it hereafter. Their one argument is that the knowledge and vision of Allah is a natural and innate desire like hunger and thirst whether it is in the heart of one or two among lakhs. And experience says that whatever innate desire Allah has created He has also created means to satisfy them. For example, when he has created hunger and thirst he has also created different kinds of eatables and drinks, Similar is the condition of other passions and desires. Then how is it possible that Allah has implanted in the heart of somebody the desire of His knowledge and vision but He has not created means for his satisfaction and ways to achieve them? They also say that Allah has said in the Holy Quran that one who is blind here will be also in the other world. There can be no other meaning of this verse that one who has not seen Allah in this world will not see Him in the other world. Again this is also in the Holy Quran that their physical eyes will not be blind but the heart in the bosoms will be blind. And it is apparent that these eyes can see the extrinsic attributes and glories of Allah such as light etc., which can be visible. His personality

can be seen only through the eyes of the heart. Besides these verses it has been said like this: "That those who neglect to remember me surely for them there is the paucity of (spiritual) sustenance and we shall raise them blind on the day of resurrection". This means that in this verse it has been told that the way to get the vision of Allah is to remember Him. In fine, if we ponder over these verses we reach the conclusion that those who will not see Allah in this life will not see him on the day of resurrection or you may say in modem terminology that those who will not attain inner vision here will also be deprived of it hereafter because "the world is the harvest of hereafter". Whatever you will sow here, you will reap there. Those who do not believe in the vision of Allah in this world say that when Moses, despite his request, could not get the vision of Allah here, how can anyone else who is not a Prophet can have it? The answer to this is that the fire which was visible to Moses and the voice which came from it that "I am your Lord" and" I am Allah" then, was it not the vision of Allah? But after seeing Allah like this when after a long period Moses again requested that O! My Lord I want to see you, then he got the reply "You cannot see Allah". And when he insisted upon it the incident of TOOR took place. Now the question is that in the first instance He showed Himself without any asking rather without any wish and in the second instance refused despite repeated entreaties. What was its reason? Then the reason is that in the first instance Moses saw Allah with his material eyes in the shape of light. In the second instance his request was to see the colourless and smell less personality of Allah with these material eyes and as this thing is not possible it was refused. Or you may say that it was brushed aside in a dignified way. However, I do not want to prolong the discussion on this issue rather describe those ways which by the grace of Allah can lead to His vision. But whatever I am penning down is for the seekers only.

Now it should be known that the moment the question comes of perfecting faith through knowledge and vision of Allah, we come face to face with such a branch of learning which is

called spiritualism. There is no doubt that in the beginning for many centuries when the Muslims in general were intoxicated with their wide empire and fabulous wealth and there was the danger of their being deviated from the right path, then spiritualism and Sufis played significant roles in keeping them on the right path. But there is no doubt that in the last centuries plagiarised spiritualism and the fictitious and non - Quranic teachings', of the unlettered Sufis have brought about catastrophe and ruin to Islamic world through spiritualism much more than by any other thing. Taking into account this aspect of spiritualism it is essential that it should be dealt with as clearly as possible. We shall be dealing with the ways of creating perfect faith and knowledge and vision of Allah at proper places.

MYSTICISM

Mysticism has influenced Muslim's beliefs and actions so much so that none could escape its influence whether he is concerned with it directly or indirectly and whether he believes in it or not. But it is surprising that the word mysticism is neither found in the Holy Quran nor its prevalent teachings are available in the Tradition of the Prophet. How did it come into existence and how has it overshadowed even the teachings of the Holy Quran and what it is?

Those who have penned and penetrated deeper and deeper into the meaning of the word mysticism, have not achieved much and we consider such researches as useless. Whatever may be the name we should find out what is its subject matter. Hence whoever is conversant with the elementary principles of mysticism knows that its subject matter is the same as of philosophy, that is, to find out the "Reality" or to know what is matter, what is soul, what is human being, what is knowledge and self? Also to know whether the soul dies with death or survives? Do heaven and hell exist at all or not, and if they do what is their reality? Is there someone who is their creator? If there is, who He is, what He is and where He is etc., etc.

The difference between philosophy and mysticism is that in philosophy we apply intellect, that is, the correct logical reasoning and deduction. But in mysticism we try to achieve them through exercises and actions which lead to the awakening of internal senses and spiritual powers and help in achieving the desired goal. Before mentioning these exercises and actions we should ponder whether this subject is available in the Holy Quran or not.

No doubt the word mysticism is not mentioned in the whole of the Holy Quran and even nearly two hundred years after the death of the Holy Prophet no Islamic history or any other book on Islam has carried such a word. But in the Holy Quran another word is available at several places whose subject matter is the same as of mysticism. This word is wisdom. Thus the Holy Quran says: "Even as we have sent among you an Apostle from among you who recites to you our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know (Chapter Cow verse 151)". The same thing is enjoined in Chapter Al-Imran and Al-Jummaah. These verses reveal that the Holy prophet used to recite the revealed message and teach and train people through illustrations and personal demonstrations. For example, when the order for prayers was revealed he himself showed how to pray and when successive orders came he explained them in detail. His sayings as well as his actions are called Traditions. Besides these, he used to teach one thing more and that was wisdom. The meanings of wisdom have been translated differently by different scholars. Some has translated it as a word of wisdom, some as intellect and some as sense. But Urdu literature has advanced and progressed so much that it is not at all difficult for scholars to discern and understand the real meaning of the word Wisdom. The word wisdom appears several other places in the Holy Quran. In Chapter "The Cow" verse 269 it says: He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good; and non mind but man of understanding". This verse proves firstly that Allah does not teach wisdom to everyone but he teaches wisdom to those whom He wishes, that is, wisdom is not acquired rather it is

bestowed. Secondly, wisdom is not an ordinary thing rather it is blessing in abundance. Thirdly, wisdom is not for high and low or for the general public but it is for the selected few who are extremely wise.

The word wisdom can also be translated as philosophy. But those who try to find out the "Reality" through philosophy, that is, through logical reasoning are of two views. One who accept self-existent Allah and the other who deny his existence and accept matter as all-embracing. This proves that the word Wisdom which appears in the Holy Quran has not been used as pertaining to philosophy because Almighty Allah could not teach people through his Prophet such things which could be denied by a section of the people. Hence the meaning of the word Wisdom can be nothing else except what is called mysticism.

Now the question arises why this knowledge is imparted in a disguised way? The answer is that it is not imparted in such a way but is given only to selected persons and not to the general public. And the reasons for doing so are that only a few have the capacity to achieve it. The general public has neither the will for it nor can conceive it. This knowledge is linked with divine elegance and internal conditions which cannot be perceived through external senses. Hence they cannot be described in words. It can be known only by experiencing it. The spiritual truths and facts defy description. Even material objects which we see day and night and use them also cannot be described in words. For example, white, red, yellow or any other kind of color cannot be described in words. They can be only shown or described through example. Likewise fragrance and bad smell cannot be described inwards. It can be only done by smelling. Could even the greatest writer describe the fragrance of roses in words?

In short, describing divine elegance and truths and facts in words may lead to misinterpretation among the masses. Hence this knowledge has been given only to a selected few. The general mass of the people started saying that this knowledge is imparted in a concealed way. The proof of my assertion is that since the time

true saints of Allah, learned student of mysticism or unscrupulous Sufis have started describing these things in their books, the articles of faith with masses started dwindling and confusion prevailed in their actions. The Muslims community received set-backs rather than any benefit from it. For example, Hazrat Muhiyuddin Ibn-al-Arabi wrote about the concept of Unity of Existence. In his books Al-Futuhat-al-Makkiyya and Fusus-al-Hakam people started believing that everything is Allah and when this concept got implanted in the minds of the people, the generations following him were completely bereft of the fear of God Almighty. People sinned and sinned without fear. Belief in the pure Unity of Allah and its genuine strength which was the basis of all progress collapsed. The boundary line of religious limits were broken like spider chord and resulted in bad conduct and renegade actions and heresy. As those who practiced and preached these were known as Sufis and saints, it is not surprising at all that the masses were misled and they considered that it was the real Islam. One side were these people and on the other were those who hated such innovations and denied mysticism altogether. They were right in their own judgment. If they would not have done so and the Ulema would not have been vehement in their criticism, no Muslim would have existed on the face of the earth and idolatry, infidelity, tomb worship and priesthood, nay the real idol worship, would have prevailed among Muslims.

There is no doubt that Hazrat Muhiyuddin Ibn-al-Arabi was a very prominent savant and saint of his time but he conceived stage as destination and a state as reality and did not exert to go beyond it. And the tragedy was that he penned his experiences of state which he conceived as reality. The general public or those Sufis who have not been able to reach even that stage (in their spiritual journey) where the state of Unity of Existence appears as a reality could not understand the writings of Ibn-al-Arabi. But as they considered Ibn-al-Arabi as a learned man and a saint of high order they believed in what he interpreted and told these experiences to their disciples. The result was obvious.

Unity of Existence is in reality a Vedic philosophy. It has nothing to do with Islamic Unitarianism. The saints and holy men among Hindus have their final go in their spiritual progress only to this point where the state of Unity of Existence appears as ultimate Reality. They consider this stage of their spiritual progress as Reality and the eternal end and laid the foundation of their philosophy, though the exalted Reality, that is, the reality of Divine presence where nothing is visible in the sea of eternal nothingness, is far beyond this stage where the state of Unity of Existence is felt and conceived. And this is the superiority and excellence of Islamic mysticism. Muslim saints soar through the heavenly path and reach the destination where saints of other faiths cannot go. Only after reaching there it is perceived what is pure Unitarianism. I shall deal in detail about Unity of Existence subsequently.

Every Muslim should remember that any saint however great he may be if he says anything contrary to revelation, that is, against the Holy Quran, he should immediately be contradicted and should not be accepted at all. Not only this. Even if we refuse to accept his sainthood nothing will go against our faith because it is not one of the basic postulates of Islam. But it is also not permissible to neither be rude to them nor use disrespectful words against them. On such occasions it should be believed that whatever such saint has conceived or seen he could not explain and describe it is appropriate and simple terms and words.

Likewise the so-called Sufis believe that "Shariah", detailed code of conduct, is different from actual spiritual path and reality. This belief has spread and penetrated even among the masses. They believe that many saints reach such a stage of development of spiritual powers that they need not observe and abide by the outward forms of prayers and there is no punishment for them for committing sins and, God forbid, this was the teaching which the Holy Prophet gave secretly. It implies, (God forbid again) his outward-self was different from his inward-self. Can there be a greater blasphemy on the Holy personality of the Prophet and with his honesty and truthfulness? The nation whose

majority has much a wretched opinion about its Prophet, what can be in store for it except ruin, destruction and disgrace? In reality the prevalence of untruth and hypocracy among Muslims is to a greater extent due to this belief. When they believe that, God forbid, the Holy Prophet himself was outwardly and inwardly different, then what was the harm if they did likewise. "They are poles apart in their belief and action and teach and tell in different tones". In this way they lose the firmness of their character and sense of truthfulness leading to blatant untruth and hypocracy. I have myself heard such things from the lips of so-called Sufis. Those Sufis who do not offer their daily prayers are found in abundance. They drink hemp and smoke charas and act in complete defiance of revealed laws. I have come across a Peer who while taking the oath of allegiance used to take such a vow from his disciple:" I shall never offer prayers". It is a pity that in spite of this he was considered a renowned saint and was known and admired for his miracles. Is there anything left for the faith?

It is true that all the articles of Faith on which the foundation of human conduct is built are related to invisible and unseen. To attain the knowledge of these invisible truths Prophet Muhammad (peace be upon him) has taught us certain methods which are called the path (Tareeqat) and the knowledge that is attained after following the path is called Reality. Then how could the Shariah, Tareeqat and the Haqeeqat (reality) be antagonistic to one another?

It is a fact that only Shariah is enough for the masses. They need not delve into the intricacies of Reality. But this does not mean that for those chosen by Allah or after attaining perfection, Shariah is not needed. Those who abide by revealed laws are called "Musalman" and unless one becomes a Musalman how can one become Momin or perfect Momin. Revealed laws are the legal way of life for the selected few as well as for Muslim masses. The mass of the people constitute the majority of the nation. If they do not abide by revealed laws and become pucca Musalman what can a few saints and savants do and achieve? Therefore, it is essential

that everybody abides by revealed laws in all circumstances.

What is Shariah? It is a code of life: purity andc1eanliness, five times prayers, fasting during the month of Ramzan, performance of Hajj if you have necessary funds and giving alms, Jihad when necessary for the life of the nation and also to treat the blood and distant relations and deal well with the general public as indicated by the Holy Prophet and to abide by the do and don't as revealed in the Holy Quran.

What is the purpose of Shariah? It is to teach Muslim masses how they can live with peace, honor and dignity. How can they spread Muslim civilization and expand the teachings of Islam throughout the world. And after death attain the bliss of paradise. Are these ideals not very lofty, weighty and essential? Alas people do not act upon them and run after the attainment of Tareeqat and knowledge. The result is that not only they fail to reach Allah; they ruin also their mundane life. They preach a few half-truths of mysticism which falls to their ears and make it their source of livelihood. Thus the faith of common people is jeopardized and ruined.

In the next chapter we shall describe wisdom as revealed in the Holy Quran. But instead of mysticism we shall describe them as wisdom and knowledge, because mysticism has been in so many disfavors these days. In such a situation it is better not to use this word.

WISDOM

The methods through which the Holy Prophet taught wisdom to his selected companions are so simple, easy and workable as is Islam itself. These methods neither compel us to kill the self and soul with hunger and thirst nor resort to continuous fast and starvation. It is also not to abandon the world like Christians and Hindus and become a recluse in jungles and Khanqah. Neither it is to wear woolen clothes and keep naked nor to emaciate any part of the body nor to keep the breath in for a long time, nor to offer prayers by dangling upside down etc. Still these methods are more effective than those followed by other

religions. By acting upon them we can complete years of spiritual journey in months and of months in days and gain so much spiritual power and eternal happiness which cannot be achieved by following any other method: that is proximity and vision of Allah. Can there be any better proof of the superiority of Islam? We shall describe these methods in the chapter dealing with spiritual journey. Before this, it is necessary to mention two things. These are desire and oath of allegiance.

EARNEST DESIRE

It is this that the seeker feels so restless that he finds no pleasure in eating and drinking and sleeping or in any other occupation. All the time he is engrossed in the search to find out a teacher who can teach him wisdom. This desire is bestowed, but its apparent causes are the following:-

1) The company of such persons where there is constant talk about Allah, and saints,

2) To hear particulars of miracles of saints,

3) To study books on spiritual journey,

4) To enjoy the company of honest saint,

5) To see the miracle of any saint.

The greater the opportunity for these, more intense will be the desire.

OATH OF ALLEGIANCE

When the desire reaches its intensity and culmination, the need for a saint is felt who can teach wisdom. Such saints were difficult to be found even in olden days. They are very rare at present and it is very difficult for an inexperienced seeker to distinguish between honest and dishonest saints. Therefore, we describe the method of selection of a spiritual teacher.

Whenever you hear about a saint, go to him and visit him often not with a view to criticism and finding fault or test but with the wish and will and due respect and see what type and kind of people do keep his company - reliable, sober and educated or low,

vulgar and unlettered. Also observe the manner of the saint whether he is jovial and of cheerful disposition or harsh and fretful. What is the nature of his conversation? Is it full of knowledge and wisdom or is based on ordinary tales and stories? Does he confines himself to the revealed laws or is free from its pale and boundary line? Is he habituated to abusive language? Does he compel his disciples to prostrate before him? Also find out whether among his disciples are well-informed and pious persons or not. Do meditate there whether in his company your heart moves closer to Allah by becoming oblivious to the worldly worries and wishes and you find a kind of exhilarating peace and tranquility or not.

When after giving careful thought and considerations to all aspects of your observation, you find out that his company is adored by virtuous persons and he himself is jovial and of cheerful disposition and learned and abides by the revealed laws, is full of bounty, his company initiates you towards Allah and your heart is inclined towards him, then visit him regularly. After sometime when you are over-powered with the urge and desire and your soul starts remembering Allah automatically and your heart dislikes evils and is inclined towards virtues., then take the oath of allegiance. Also keep in mind that saints should not be tested through their miracles because miracles are even performed by those who are not saints and the seeker gets confused.

There are saints who do not take the oath of allegiance and do bestow bounty. Take full advantage of their bounty. But it is imperative to take the oath of allegiance of an accomplished saint in order to complete the spiritual journey. In this way spiritual link is established with almost all the saints of the line which is essential for spiritual progress. There is a sect among the Musalmans who does not at all believe in taking oath of allegiance or status of a saint and seeker. There is no harm in it. If they act upon the Holy Quran and are good Muslims it is not at all essential to take oath of allegiance to any saint. Taking oath of allegiance is not a Divine Command. But those who desire to take the oath of allegiance and are in search of religious propriety, for their

information it is worth mentioning that the Holy Prophet has taken oath of allegiance from people for different purposes and aims and it is mentioned in the Holy Quran. Thus the Holy Quran says in Chapter Fatah:-

"Those who swear allegiance to thee do but swear allegiance to Allah: the hand of Allah is above their hands, Therefore, whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfils what he has covenanted with Allah, he will grant him a mighty reward" (Verse 10).

This proves that taking the oath of allegiance is admissible, and after the Holy Prophet those who are his fit vicegerent can take the oath of allegiance. What is allegiance? It is a promise with Allah which is done by making a saint its witness and according to the custom it is done by placing hand in hand and the seeker promises to keep him aloof from such and such vices and act upon such and such virtues. Besides this it is found in the Holy Quran: "0, You who believe; be careful of your duty to Allah and seek means of nearness to him" (Chapter AI-Maidah, verse 35). Those who oppose the concept of oath of allegiance assert that here affinity or support means the Holy Quran. But they fail to understand that in the first part of the verse it is enjoined to guard oneself from sin. Then what is its meaning? Abstinence too means to act duly upon the teaching of the Holy Quran. Hence to take the same meaning in the next part of the same verse is such a repetition which is against the eloquence of the Holy Quran. Such a repetition is not even committed by ordinary litterateur else. Therefore, affinity or support pertains to nothing also except to a perfect saint. The third reasoning in support of swearing allegiance is that thousands of exalted sows who have come after the Holy Prophet have taken the oath of allegiance, for example, Hazrat Hasan Basari, Hazrat Junaid Baghdadi, Hazrat Bayazid Bustami, Hazrat Shamsuddin Tabreze, Hazrat Ali Hajveri, Hazrat Muhyuddin Abdul Qadir Jilani, Hazrat Khawaja Usman Harooni Hazrat Khawaja Moinuddin Chishti, Hazrat Qutubuddin Bakhtiyar Kaki, Hazrat Baba Farid Ganj Shakar, Hazrat Nizamuddin

Auliyah, Hazrat Sabir Kalyari, Hazr~t Naseeruddin Muhammad Chiragh Dehlavi, Hazrat Bahauddin Naqshbandi, Hazrat Khawaja Baqi Billah, Hazrat Sheikh Ahmad Mujaddid Alf-Sani etc.God forbid, were they all misguided? They were the holy souls who spread the light of Islam throughout the world. By taking oath of allegiance from lakhs of people they infused them with chaste manners and raised thousands to sainthood. Can anybody muster courage to criticize their holiness and honesty?

Now we will describe what is status of a saint and what is swearing allegiance. Who should be a seeker and for what purpose? We are sorry to point out that in modem times, like prayer and fast, status of a saint and swearing allegiance have also become usual formalities. There are many who swear allegiance, though their lives have all through been full of vices, in the hope that they will be forgiven on the days of resurrection by coming under the fluttering flags of their Peers. This belief is erroneous and wrong. They should know that. Peers will not be able to seek pardon for anybody. He himself will be worried about his own salvation. The recommendation of the Holy Prophet is certainly true but is it sensible to spend the whole life in evil pursuits and commit sins knowingly and not to do virtuous acts in the hope of recommendations? The Holy Prophet will also recommend those who deserve it. Allah says that none will be able to recommend anybody unless I order for it. It is apparent that who else among the Holy Prophet than our Holy Prophet deserves this blessing? Therefore, though believing in the truth of recommendation we should continue doing virtuous deeds.

Often people seek allegiance for mundane prosperity which is also wrong. These people should take into their head that the Peer neither can bestow wealth nor favor with children nor he can change the luck nor win law suits for them nor he can save them from misfortune. Allah says in Chapter Hadid: "No evil befalls on the earth or in your souls, but it is in a book before we bring it into existence; that is easy to Allah (Verse 22)". "How can the Peer withhold or change which has been ordained by Allah? Hence people should not have such beliefs: these are infidelity. In Chapter

Jinn while addressing the Prophet Allah says: "Say I do not control for you evil or good (Verse 21)". Pray ponder over it. When even the Holy Prophet does not control evil or good for anybody where stands the Peer? Remember and remember well that the main reasons for our individual and national downfall are our beliefs contrary to the tenets of Islam and neglecting Allah and the Holy Quran. Return to the ways of Allah and His Book and you will regain the same honor and prestige of the Muslims of the golden age.

There are people who swear allegiance so that when they attain sainthood they would lead a rich life of pomp and pleasure. There will be a group of disciples around them, gifts will come in abundance, there will be excess of wealth or they will be able to turn earth into gold by charm and will have control over life and death. Also they will enjoy universal respect etc. Such persons should bear in mind that sainthood and office of a saint are servitude and devotion and not grandeur and magnificence and pride. And to attain ranks and dignities and treasure through sainthood is simply the worldly way of life and is not the adoration of Allah. Such persons achieve and attain nothing at all.

At present "Peeri Mureedi", spiritual training through family and inheritance, is very common, that is, if the ancestor of a certain man swore allegiance to a saint, he will swear allegiance to the sons and grandson of the same saint and his children will swear allegiance to the children of the same spiritual guide and this goes on and on. This way of spiritual training is simply abhorring and ruinous. This happens in this way. Whenever a real saint is born in any family and becomes famous, after his death his son and grandson inherit his seat and this seat continues in succession in the same family and people go on swearing allegiance in the same family. Such spiritual guides who adore the seat through inheritance and succession are seldom real saints. Generally they are worldly people bereft of Reality and Religion. They have an army of devotees for service and abundance of wealth to spend. They have nothing else except the life of pomp and pleasure.

Many spiritual guides practice spiritual training through the strength of charm. They do not know even the elementary

principles of spiritual journey and path. The masses are so ignorant that they cannot differentiate between genuine saints and charmers, astrologers, fortune-tellers and palmists and swear allegiance or believe in them by accepting them as saints. Such a kind of spiritual training is not only useless and worthless, but even injurious. The actual aim of becoming a devotee is to correct and rectify the morals of man. Also to perform correct prayers, attain perfection in faith, to gain knowledge of the spiritual world, cognizance of Allah and if luck favors to have the vision of Allah while alive.

DISCIPLINE OF SPIRITUAL JOURNEY

Now we describe the rules of spiritual training. When you select your spiritual guide and swear allegiance, you should faithfully act upon the following principles:-

Unless you develop inner vision or your spiritual guide does not permit, you should not visit any other saint for seeking instructions or gaining bounty. You should consider your spiritual guide more perfect than other living saints of the world and adore him most after Allah, Prophet, companions of the Prophet and authorities in religious matters. Act upon his orders and instructions and guidance faithfully. If you fail to grasp fully any of his instructions clarify from him its meaning at appropriate time and in privacy with due respect and consideration. Sit in his company silent and guard your manners. Give full opportunity to the spiritual guide to talk and keep quiet and listen intently to whatever he says and act upon it. Remember that you go to saints for learning something and not to teach them. Those who go on talking in the company of saints and don't let them speak not only commit disrespect besides wasting their as well as others' time. If the Sheikh is silent but is not under contemplation or in the condition of engrossment, you can put to him suitable questions so that he wells up with advice and admonition and wisdom and knowledge. Never enter into an argument with the Sheikh. Maintain perfect manner and discipline in all your actions and movements U1 his company keeping in mind that it does not reach the stage of idolatry, that is, you should not bow so low as it may resemble RUKU. Prostration or to sit in his company as you sit during your prayers is not at all right. At the same time you should not lie down or sit your legs stretched out, in the company of the Sheikh.

Besides disciples, even common people should observe these rules whenever they go to the assembly of any saint. They should never talk about mundane affairs in their company. They should not ask about invisible and unseen matters. This is the greatest disrespect to the vocation of a saint and his respectability. Such a vocation is not of the saints but of astrologers, fortune-

tellers, palmists etc. And it is prohibited to believe it. In Chapter An'am, Verse 50, while addressing the Prophet, Allah says: "Say:, I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel". When Allah says that even Prophet has no knowledge of unseen how do you expect and hope that saints will tell-you your future. You should also not go to saints for amulet and charm. This is the work of charmers. Saints never resort to amulet and charm. They only pray and supplicate. Go to them for supplication, of course. The proper way of doing it is that when you go to a saint, do not start narrating in detail story and previous history and tales as we lay bare before lawyers in law-suits and in illness to a doctor, but tell in brief that I want supplication for such thing. Remember that by listening to stories of long and lingering mundane affairs the attention of the saint is diverted from Allah and he feels disturbed. In such a situation, spontaneous supplication with perfect attention will not be forthcoming. You should not do anything which makes the Sheikh sullen. If he is pleased with your words and develops exhilaration, supplication is also accepted in such a situation. If any saint promises that, God willing, you will achieve your objective, you should not remind him repeatedly for it. Remember that he owes you nothing. There is no harm on occasion you just mention about it to him as humbly as you can. If you achieve your objective for which you had sought his supplication, it is your moral duty to inform him and thank Allah and the holy man. It is not permitted to repay as acknowledgement of gratitude and present in lieu of supplication. Of course, gifts can be given occasionally because to take and give gifts are permitted according to the religious law. This leads to help develop affection and firm up connections and relationships. But take into your head that gifts are not given as remuneration. This should only be given as a token of love and affection. Those holy men who are needy and in straitened circumstances it is worth rewarding to help them with gifts. In this way, being free from mundane worries and anxieties, they can serve human being with counsels and sermons and remember Allah. But deserving and non deserving among them

should be distinguished. To help such holy men is also enjoined by the Holy Quran.

As it is essential for the devotees and masses to abide by the above rules, similarly holy men, too, have to keep in mind a few rules and principles. For example, those who come to see them should not be given the trouble to wait for a long time. They should keep in mind that they are holy men and ordinary creatures of Allah and are not Governors and Deputy Commissioners who keep people waiting for hours. It is better that a time is fixed for visitors. Those who come should be treated with cheerful countenance. It is unbecoming of a saint to tell openly the defect of anyone and chide and deride him rather admonition should be through gesture and in secrecy. For example, if somebody has any defect or imperfection, the evil flowing from such a fault should be narrated before him. He should personally be never ridiculed. That is why Allah says: "Call to the way of the Lord with Wisdom and goodly exhortation" (Chapter An-Nahl, verse 125) People usually call on holy men when they are disappointed through and through. Most of those who come are very oppressed, afflicted and needy persons. God only knows what hopes and expectations they carry with them when they come to see the saints. It is below the dignity of saints to chide and show them temper. This may befit mundane authorities. Holy men should never indulge in such things and should always keep in mind the 1Ioly Verse:"And as for him who asks, do not chide (him)". Remember 0' senseless selfish fellows: do not do anything which cuts deeper into their wounds. Among the visitors will also be drunkards, adulterers, thieves and dacoits etc. All types of people will be there. It is beneath the dignity of holy men to hate them because of their sins and turn them out of their assemblies. It is their bounden duty to reform them and reformation can only be accomplished through love, affection and using inner vitality and courage. It is never done through harsh treatment.

Holy men should supplicate for all the legitimate wishes of the needy persons and utter such polite and endearing words so that they may feel that real balm has been applied to their injured hearts. People of other religions do also call on holy men. They

should be entertained with such courtesy and politeness and love and affection that they go back fully charged with the Islamic manners and teachings of the Holy Quran. Now we will describe the spiritual journey and the working methods of how to accomplish it.

SPIRITUAL JOURNEY AND ITS PRACTICAL METHODS

The Holy Prophet had taught the following methods in order to accomplish the spiritual journey:-

1) To remember Allah while walking and strolling, sitting and squatting and even in sleep.

2) To offer five times prayers with an attentive soul

3) To read and recite the Holy Quran.

4) To offer midnight supplementary prayers.

5) Purification of morals.

It is apparent that all those Arabs who had embraced Islam neither acted upon these methods nor had attained high order in faith. Their majority consisted of simple Musalmans. But those who enjoyed the company of the Holy Prophet were without exception Momins. Among these exalted souls whoever enjoyed intimate closeness, proximity and adoration and love of the Prophet excelled in strength and firmness of belief and faith. It has been narrated before that the Islamic society can be divided into two groups - Musalman and Momin. Judged from the view of actions and morals all the Musalmans are not of the same degree. There are many who are transgressors and unchaste and most sinful; others of lesser degree and still less and so on and so forth. And in the end there are also many who are very God-fearing, forbearing, virtuous and given to prayers. Similar is the case with Mornins: very ordinary grade, middle grade and in the end of very high grade.

The Holy Prophet has defined the belief. Accordingly, while praying one should feel that God is seeing him. But he has defined superior degree of belief in this way that when you pray, you should feel that you are seeing God. This is the highest degree of faith. The faith of this degree is called EHSAN. However, whether it is a degree of faith or degree of Ehsan, it was attained during the lifetime of the Holy Prophet by gracing his company. After the death of the Holy Prophet, this was achieved through the association of the great companions of the Prophet. But with the passage of time and distance since the time of the Holy prophet,

the blessing of companionship gradually became less and less. When besides Arabia the entire population of other countries accepted Islam, office of the Caliph was replaced by kingship, wealth increased by leaps and hounds, transgression and unchastely flourished and the love of God and Holy Prophet was no more in the hearts of Muslim kings and rich people were addicted to pleasure and disregard of religion became common, the God-fearing people established Khanqahs, away from these persons, and started teaching wisdom in seclusion and retirement. They were right and helpless to do so. Among these holy men and their devotees Arab element was very negligible. Most of them were non-Arab and new Muslims, for example, Persians, Syrians, Egyptians, Indians etc. Among all these nations, there was already existing a particular conception and philosophy about their mysticism and spiritual world and for hundreds of years they had a particular system of attaining knowledge of the spiritual world, for example, to recite in circle, dance and song and also difficult religious exercises such as yoga practices. Besides these were the displays of miracles and divine inspiration in the mysticism of these non Arabs. The devotees achieved all these things automatically without any efforts while cultivating wisdom. But pious men in the beginning of Islam neither gave any importance to miracles nor expressed any opinion about them. They knew that by doing so personality cult will evolve instead of Unity of God and Truth which will lead to ruin of the Millat.

But later on holy men among Musalmans were compelled to show superior miracles than non-Muslims saints in order to spread Islam. Similarly they were also compelled by circumstances to change and adopt in the initial methods of wisdom according to the inclinations and requirements of each non Arab nation.

Accordingly we find that first of all in 110 A.H. i.e. 732 A.D. Hazrat Hasan Basari started giving lessons on the philosophy of mysticism. Thus the learning of wisdom came out from the heart to the tongue. After this in the third century of Islamic Era Hazrat Zunoon Misri systematically completed the doctrine of mysticism i.e. technical terms were processed for spiritual ecstasy and internal conditions. And gradually it took the form of a book as

grammar is created after a language comes into existence. In short, slowly and gradually this became book knowledge and amendments, abrogation and contrivance and inventions went on multiplying in the means and principles of achieving the aim and non Arab influence became predominant. For example, the holy men of Iran started recitation in circles, that is, all the holy men used to sit in a circle and recite loudly. And if during the recitation anybody was overwhelmed with ecstasy he used to come in the middle of the circle and display his spiritual narration and others around him would go on reciting or would dance while reading verses and couplets or for example, when Hazrat Khawaja Moinuddin Chishti began preaching Islam in India after carefully observing that the comer-stone of Hindu worship is music and song he started musical gatherings and called it Qawwali in order to attract them. Also after studying Yoga, he taught it to his devotees. The result was that Hindus came in large numbers in his assembly and embraced Islam.

In short, after a process of continuous change it established into groups of Qadriya, Chishtiya, Naqshbandia and Suharawardiya. Again among these groups came into existence different branches and some changes took place in the methods of recitation and imagination. It was tolerable to this extent. But King Akbar, a free thinker, began his Deen Elahi and merged principles, beliefs and customs of Christians, Hindus and Muslims in it. Hindus also started thinking that their belief in the Unity of God is on a par with the Muslim belief in the Unity of God. Not only this. Even Muslims began to think firmly that the very precious pearl of the concept of Unity of God was not only in their treasure house. It is available in the chests of other religions too. And the tragedy was that as due to the wrong concept of oneness of existence the real meaning of Unity of God had disappeared from their head, they took the earthen particles of others as their priceless pearl and lost sight of the concept of superiority of their religion.

In order to attain Wisdom those four established methods which are prevalent these days, though are not exactly the same as were taught by the Holy Prophet, are tenable. Seekers of Wisdom can make full use of them provided the teacher is perfect. We need

not describe these methods separately and in detail because they are widely known. Taking into the consideration of the busy way of life and modem thinking of modem seekers I have myself evolved and established a few methods of attaining Wisdom after a few ordinary amendments and inventions and after personal experience have found out helpful and easy to do. Therefore, I describe these methods which are as follows:-

1. Control of Breath (Repeating Allah, Allah while breathing in and breathing out). In mystic term it is called *Paas Anfaas*.
2. There is no God but Allah. (*Nafee Asbaat*) Laa-ilaha illallah
3. Compulsory prayers and supplementary prayers.
4. Recitation and reading of the Holy Quran.
5. Establishing of relationship with Allah by cutting connections from everyone.
6. Accepting whatever comes to you against your wishes with open mind and happiness.
7. Control anger and hate.
8. Adopt universal love and truth.
9. Reflection
10. Service to Humanity.

Here are their details:-

1. Control of Breath: It means care of breath, that is, no breathing should be without remembering Allah. It is done like this. Every breath which goes in and out should utter the word Allah in such a way that the heart utters and the ear hear it. Do not increase its frequency to utter Allah quickly. The usual length of breath is natural. Lengthen the word Allah according to the measure of breath. The word Allah which is uttered with the taking of the breath should begin from heart and end at the kernel of the brain and out coming breath beginning from kernel of the brain should penetrate the heart. This way while uttering Allah, Allah, try to conceive that Allah is present everywhere in the matter and space in your inside, outside, up and down, right and left and all around and develop an earnest desire so that it becomes visible to you. This desire is the beginning of love of Allah.

Try to develop it. It is apparent that this can be done only during free time and cannot be done while busy working.

Therefore try that not a moment of leisure is wasted. You shall yourself perceive that after sometime even during talk and sleep it will become automatic and you will find no difficulty at all in it. The aim and object of this is that the recollection of Allah becomes permanent in your heart. This was not done during the lifetime of the Holy Prophet because it was achieved through a few days of association in his company.

Besides Allah, other names are also taken for control of breath but the selection of such names can only be done by the teacher. The seeker himself cannot determine it.

2. To recite Laa-llaaha-il-Ial-Iaah is called "there is no God, but Allah" because La ilaaha means that there is no God. This is NAFI. And illallah means but Allah. This is affirmation. In the method of Wisdom while reciting it La ilaaha is meant that nothing exists. The method of doing it is this that after Tahajjud prayer or morning prayer or Evening prayer or Esha prayer and having finished the supplication, while sitting as in prayers after closing the eyes recite salutation a few times while remembering the Holy prophet. Then clear your mind of worldly doubts and thoughts. After this begin the word LA just one finger-breadth below the navel. At that your neck will be down. Now raise it slowly and gradually upward so that it becomes straight and the head will be slightly up. Finish the word LAA in the kernel of the brain. Now turn the neck right so that the head inclines to right shoulder and with it utter ELAAHA and think that nothing is existing, that is, no thought remains in the brain, it becomes perfectly empty. Wait for a moment and if there remains any thought, clear it out. Again while rolling the neck and the head left in the direction of heart, with full force and strength utter ILLALLAH and at once think that there is none except Allah. The heart is situated two finger-breadths below the left breast and its shape is like pine-tree. The emphasis of ILLALLAH should be on the back of the heart. When you get tired and develop breathlessness then after ILLALLAAH say MUHAMMADUR RASOOLALLAH and recite salutations.

This should be done hundred to thousand times, as much as you have the time and strength. When you feel disinterested stop it.

If your attention is diverted by counting on fingers or rorary, try to find out the time taken through a watch and pursue accordingly.

According to the degree of sound it is of three types: very loud, or as much louder which is not audible outside and none except you can hear it or in the inmost heart. It is better to do it louder in the beginning because in. this way other kinds of sounds do not enter the ears and attention is not diverted. But if you feel that it disturbs your companion or neighbor, then do it slowly. It is essential that in the initial stage for about a year or six months it should be performed at one time and at the same place. This proves very beneficial. During the time of Prophet this was not done as it is done today but companions of the Holy Prophet uttered KALIMA all the time even while working. The real aim of this recitation is to enkindle the soul so that it develops the heart and passion and its practice may prepare the mind to perceive the nature of mortality and immortality. In the centre of the heart there is an opening which is smaller than an atom. This opens up through correct kind of recital and the moment it opens up, man is linked up with the spiritual world. This is the beginning of divine inspiration and vision.

After this recital, the devotee should read three times Chapter Al-Fatiha with due understanding and after this he should, in his mother-tongue, recite hymns or praise (especially of the Holy Prophet) with full devotion. After this having performed salutation for a hundred times he should supplicate for attaining his objective. Also he should pray for his parents, near and dear ones, his fellow disciples and his spiritual teacher. Then he should get up uttering SUBHAN Allah WABEHAMDEHI.

3. Prayers: Five times prayers should be performed in congregation. If because of service and employment conditions it is not possible, pray alone but never miss it. You should pray in such a way that from the time of intending for prayer tills you finish it you remember Allah throughout. This state can be achieved only by those who remember Allah twenty four hours and not without it. The highest stage of remembering Allah is when man starts feeling His presence. This is called soul-stirring (HUZOORI). This goes on developing and the exhilaration,

pleasure and grace which is gained in such prayers cannot be described. For this very prayer, the Prophet has said: There is no prayer unless it is soul-stirring and for this very prayer Allah has said: Establish prayer to remember Me. Besides five times prayers, midnight supplementary prayers are also very beneficial. It is in the tradition that Allah meets his subjects in supplementary prayers. This is called supererogation proximity. Those devotees who wish to complete the journey quickly should offer midnight supplementary prayers without fail.

4. Reading the Quran: It is better if the Holy Quran is read after early morning prayers. If it is not practicable, one fourth of a chapter should be read whenever time is available. It should be done like this. Read the Holy Quran louder and with serene melodious voice and do not pay any attention for meaning and reference. Only pay heed to the continuity of words and imagine that the voice you are hearing is the voice of Allah. He Himself is reading His words and you are listening. When you finish reading it then read slowly by understanding meaning and purport. Keep a notebook and write down whatever you find useful and act upon it.

Here ends the description of recital. Now will be described the great struggle in which you have to practice establishing relationship with Allah by cutting connections from everything and accepting things which come to you even against your wishes with open mind and happiness. Without this you do not gain much with recital.

5. Establishing relationship with Allah by cutting connections from everything: The meaning of this is to establish relationship with Allah only by breaking hearty connections from all things as has Allah addressed the Prophet in Chapter Al Muzzammil: "And devote thy self to Him with (exclusive) devotion". It is the misfortune of the nation that for centuries it has been interpreted to take to jungles, mountains, caves, abodes of Faquir and Khanqahs and keep aside of mundane affairs. This is priesthood which has been forbidden by the Holy Prophet. There is no priesthood in Islam, says the Prophet. Islamic polity gives all emphasis to earn the livelihood by service, employments, trade and agriculture. Also marry and give utmost care to children and wife

and accomplish as perfectly as possible rights of the general public and also complete the spiritual journey. It is apparent that this method is more difficult than priesthood but is superior. The man who being free from all connections and bindings of the world spends his life in jungles in the remembrance of Allah achieves no excellence. It is much better to earn the nearness of Allah despite worldly worries; obstacles, connections, love and duty at each step by kicking all the obstacles in its way.Do you not know that strength is gained through facing obstacles and not without efforts?

The method of achieving and establishing relationship with Allah by cutting connections from everything is this that whatever eventualities you have to face, for example, any kind of happiness, sorrow and anxiety your heart should not feel its pinch. Being oblivious of these, establish link with Allah. The aim of this is the same, that is, nothing except Allah's remembrance remains in your heart and worldly worries may not prove any obstacle in your way of spiritual journey. In fact it is a sign of great human character that whenever you are determined to achieve anything, nothing may prove obstacle in your way- bread problem, love of wife and children and near and dear ones or death or separation of somebody. The critics of this concept assert that the heart which is devoid of happiness, sorrow and love is nothing but a piece of stone. Such a hard-hearted man cannot serve the humanity and cannot be useful for the society. The answer is that this is practiced during the journey. The real aim of it is not to mitigate these sentiments but to overcome them. Natural feelings and sentiments cannot be done away with but only controlled. Those who have perfect control over their feelings and sentiments achieve power to busy themselves in their pursuits and leave no stone unturned without achieving their aim being oblivious of the circumstances. In order to achieve greatness and becoming a useful man these qualities are imperative and essential. This practice also helps in being unconcerned with the affairs of others and probing into it, that is, you should not poke your nose in the affairs of others and do not backbite. Do your duty only. Allah says: Do not pry into others' secrets and do not backbite (49:12).

6. Surrender and Contentment: Surrender and contentment mean that whatever comes in your way against your hopes and desires, take it as coming from Allah and not only bear it but also accept it cheerfully. This is a very difficult task. But with practice, you get habituated to it. The real aim and object of it is that sorrows and anxieties may not benumb and paralyze your power of action and you may develop the habit of living cheerfully. The man who is ever happy per- forms his duties vigorously and efficiently and is always successful. Whatever is done under the influence of anxiety and sorrow is not done well. Remember that many things which you think beneficial for yourself, Allah may not be thinking useful and helpful to you.

Nowadays surrender and contentment are taken to sit idle in home and do not do any work. This is wrong: Allah says: "Man shall have nothing but what he strives for." (Chapter-An-Najam Verse 39). Therefore, there is no way out except to try and act in all circumstances. Every nation has some words in its literature which works wonder in its progress. But when the nation starts its downfall, such invigorating words are understood wrongly. This is our condition. The aim of teaching of surrender and Contentment was that whatever failures may beset you never lose heart and give up your aim but always be happy. Similar is the case with patience and "reliance". The meaning of patience is to work with utmost control of passion: However difficult may be the work, continuous effort, oblivious of its hardships, is called "patience".

Similar is the case with "reliance". However difficult and impossible may be the objective, begin acting upon it with full faith in Allah, climb the dangerous heights of the tops of the mountains and go deep down into the fathomless recesses of the sea and believe that you will be successful hundred per cent with the help of God? Reliance" means expectation. However difficult may be the undertaking, but if anyone has unwavering faith in the force and help of Allah, his potentiality to work increases thousand times. He is neither lazy nor gets tired nor becomes perplexed. He goes on working continuously till he comes out with flying colors. This is the teaching of the Quran. But non-Muslims are being successful by acting upon it and we Muslims are going deep down

the depth of degradation by understanding these terminologies wrongly. Surrender and contentment and reliance and patience mean to stick to them while working and acting. But we believe that they mean not to work, sit idle in your homes and have faith in Allah that He will provide you with sustenance - may be through beggary and alms! May God forgive us.

Is not this the greatest cause of our national downfall?

Whatever has been described in 6th above relate to making efforts. In olden days striving meant this that the Sheikh used to take the work of a water carrier and sweeper etc., from his devotees for even twelve years. They were ordered to beg and go on long journey. If these things are to be practiced today, none will be ready to learn "Wisdom". Therefore, I have presented two methods of striving which look very simple but in reality are very difficult. The aim of this is also to help develop in devotees' extreme patience and control over passions and wishes. He should ever be happy and never be disappointed. These qualities are like jems for high human character. The devotee who does not possess high character and has only spiritual power cannot qualify as a guide and a reformer. He can only display miracles and can teach Peer-worship by deviating the mass from the path of Allah.

Patience and contentment are also taken by some people to negate the wishes altogether. This training is very common but is in no way useful and right. This is the teaching of Gita and Budhist philosophy though both the schools of philosophies have emphasized to negate wishes after performing mundane duties with full devotion. But in fact this proves injurious. Those who believe in incarnation and priesthood it is just possible may not feel harmful but those who believe in one Allah will find it extremely injurious. This is like this. After continuous practice when desires wither away such a man has neither fear nor expectation so much so that he has neither fear of Hell nor care for Paradise. It is clear that faith lies between fear and optimism. Our link with Allah remains as long as we seek his supplication and entreaty to help remove and redress over troubles and to gain happiness and betterment or after death we have unbroken and constant desire for His mercy because 01 fear of Hell and hope of Heaven. The men

who do not bother about these, how can they care for Allah and what link they can aspire with Him? The result is that they become independent of Allah. Thus it is apparent that such an attitude can never lead to salvation but can lead to infidelity and apostasy. Secondly to have wished and desire are very praiseworthy and are the singular cause of social progress. The man who is devoid of any desire will be no better than an idol of stone. And if the entire nation is bereft of any desire, it will be ruined completely. Therefore, it is not beneficial to negate desire completely. But if any devotee is determined to negate his desires he should create and develop love of Allah in his heart and the desire to meet Him as much as possible otherwise the result will be ruinous for him.

Now we describe two principles of correcting morals.

7. Negate Anger and Hate:- Anger is a natural and very noble feeling. The man who does not possess it is shameless and impudent. Such a man can neither protect his life and property against the onslaught of his enemies nor will he have zeal and muster courage to save his religion and faith. But when it exceeds its limit and overpowers sense and intelligence, nothing will be more base and harmful than it. Man's entire nobility and piety is due to his wisdom. When he loses intelligence, he becomes worst than animals. Therefore, it is imperative to guide it and devise means to control it. This is impossible for the common mass of people. But selected few know a method and that is to negate anger altogether, that is, whatever may be the impetus for anger, it should be controlled effectively. In this way during spiritual journey it will almost be negated. But after completing the spiritual journey, as it is a natural quality, it will be newed. But now it will be under control, that is, it will be within the power of the devotee to use anger according to his need and as much it is required. In this way he will only gain through anger and will not be a loser. Can even the most talented psychologist fathom the depth of will power of such a person who has such a control over anger and emotions. Here I relate the incident of Hazrat Ali. When after over-powering a Jew in Jihad he decided to kill him and he spate at Ali's face. Hazrat Ali at once stood up and gave up the idea of killing him.

Being bewildered the Jew asked him the reason for not killing him. He said, "I wanted to kill you for the sake of Allah, but when you did spit on my face 1 took it ill and if 1 would have killed you it would not have been purely for Allah because it would have included the spirit of revenge also". Did you notice? Hazrat Ali did feel annoyed but it was not right to kill him when in anger. Therefore at such a critical time Hazrat Ali controlled his anger.

The method to negate anger is this that during day and night you imagine that you have to nullify it. In this way whenever you will feel annoyed over any matter you will at once recollect that you have promised to your spiritual teacher to negate anger. The moment this idea will come to your head, anger will vanish. If such a deliberation does not ~ prove effective then say, God forbid, and go away from there, drink cold water and repent while lying lonely why you fell prey to anger. lf you do not succeed even through this process and succumb to it often and also you quarrel, then, when you feel at ease, you should repent for such actions and ponder that being a seeker of spiritual journey you had promised to negate it. You have broken that promise. While thinking so, perform ablution and offer two voluntary prayer, recite one hundred time "May Allah forgive me", and again promise not to be led by anger. In this way you are bound to succeed. Even after this you fail to succeed you should refer to your spiritual guide.

HATRED

Similar is the case with hatred. But it is not a natural quality. In fact liking and disliking are natural qualities. If these two qualities are not possessed by man, then he cannot accept noble ideas after liking it and keep away from misdeeds. Hatred is the culminating point of disliking. Anger may be justifiable in certain conditions, such as in Jihad and defending honor and prestige. But hatred is never beneficial under any circumstances. In hatred, there is heart-burning and blood-curdling. The man whom he hates also takes him to be base and the same hatred leads to enmity and prepares him for causing trouble and injuries. And he performs such acts which are against nobility and even if he keeps away from such acts is heart-burning a lesser evil? Heart-burning

leads to mental torture and peace of soul is lost and the person whom he hates loses nothing.

Hatred is generated for these things: ugly face and form, bad manners and conduct, base actions and habits, bad deeds, dirty and unclean articles etc. So far ugly face and form are concerned you should remember that it has been created by Allah. To hate it is to hate the work of Allah and His workmanship. If you hate someone because of his deeds and doings you shall keep in mind that he himself is responsible for his deeds. He will be taken to task after death for them. I will not be questioned for them. Why should I have heart burning? In this way you will achieve satisfaction. But objection is raised: should we not even hate disagreeable and shameful acts? The answer is that when you are acting upon the rules of spiritual journey, you should have feelings of displeasure for dirty acts but passion of anger is not admissible in any way. You will be able to understand the difference between hatred ~d dislike after practicing it. The aim of both is the same but the heart which keeps the feeling of hatred cannot be inclined towards Allah. Anger and hatred breed many other bad habits such as pride, arrogance, malice and jealousy, grudge, curiosity, fault finding, captiousness, wrangling, jesting, evil desires, slanders, malevolence, back-biting, enmity, pin-pricking, heart-breaking and murder etc. And after negating anger and hatred man is saved from all the above mentioned evils. The best way is to look at only good qualities. Do not see evils at all. Man takes on the color and develops the character of a thing in whose study he engages his senses. The conduct of the police is generally filthy as they are always in look out of evils in man. Those who work in the coal-godowns get their face and clothes blackened besmeared.

UNIVERSAL LOVE AND TRUTHFULNESS

The praise for the feeling of love defies description. The feeling of love is the real cause of creation of the universe. All the beauty, elegance, luster, adorning and decoration of the world are due to love and love alone. All the female creatures who rear their young ones, do it because of the feeling of love. The grandeur of providence of God is purely love. The woman is the ideal spectacle

of this very grandeur of Providence. The extent to which God loves his creation no mother even loves her children so much. Therefore the seeker should also love God's creatures. This is a constructive feeling and world's prosperity and well-being and civilization and culture depend upon development of this very feeling.

The method to help create love among people is to see only good qualities among them and not their defects. Remember that man is made up of weakness and failures. Everybody commits mistakes. You yourself also are not innocent. Therefore, do not be harsh for others faults and mistakes rather adopt an attitude of forgiveness and kindness. And remember that if you will adopt such an attitude towards God's creatures, He will do the same with you. The other method of developing love and affection is to keep your heart clean off the feelings of anger and hatred and confer benefits upon others and those who confer benefits upon you, accept them with pleasure and thank them and repay favor with favor. Its meaning is to do well to others. But these days it is taken as an abuse. Nowadays we use it in such a sense that it is something evil, for example, my" foot, I am not obliged to him". "I am not obliged to your father". These are basically un-Islamic thoughts. Had the feeling of favor been considered an evil the Holy Quran would not have enjoined to repay favor with favor? Favor leads to coordination and cooperation in the society. It is very essential for restructuring of the Millat.

Here you may argue that on one side you emphasize to have only love and soul-link with God and on the other side also stress upon love of all the creatures of God. The answer is that you should love the creation only as it is the sign and sweet -heart of God. In this way as you will develop love of His creation, you will also improve in love of God and your love for those whom Allah loves most will increase and develop in the same proportion. The real purpose of this is that your heart may be full of pure feeling of fathomless love.

TRUTH

It seems to be a small word but it dominates the entire utterances, acts, actions and activities of man. People take it for

telling the truth only. This is not the fact. It is imperative to guard the truth of hand and foot, eye and ear and heart. God says in Chapter Bani-Israil that man will be questioned about ear, eye and heart. Here it is not possible to write about each separately. It is enough to point out that action of each part of the body, according to the commands of God, is truth. Truth is so essential that if there is any tussle between truth and love, truth should be followed and love should be sacrificed otherwise the entire system will be in jeopardy. For example, if you are a judge or a Magistrate and your son appears before you as a culprit and according to your investigation and finding he is really a culprit, it is not admissible to free him because of your paternal love rather you should give the maximum punishment keeping in view the sense of truth. In this connection you should remember the example of Hazrat Umar how he flogged his son. And when lie died he completed twenty stripes over his dead body and embraced the corpse and wept and kissed and said: "my son, I have done this so that you go to God clean and clear off your sin and may not be answerable there".

Now about cogitation. But it should be kept in mind that until and unless sufficient ability is not developed in eight things described above; cogitation should not be started otherwise in usual conditions it leads to harm than benefit. Of course, if the Sheikh sees such ability in any seeker he can initiate him from a proper destination.

COGITATION (TAFAKKUR)

God has ordered and laid emphasis here and there in the Quran to ponder over His verses. Verses somewhere mean verses of the Holy Quran and its passages but mostly it aims at natural mark .on earth and heaven. So much emphasis has been laid on this order which even surpasses orders on prayers. There are about 150 verses regarding prayer but there are about 600 verses about study of the universe. This study and reflection does not mean to continue thinking by closing your eyes and sitting and when your mind gets tired you give up thinking. But the aim is to find out the element and composition of heavenly bodies and their particulars and study their natural laws through which this universe is

governed and benefit from the knowledge you gain through this study and also serve the mankind. It has been ordained in the Holy Quran to reflect on the variation of night and day. This means that you should try to find out how day and night take place and how they become shorter and longer and how seasonal variations occur. If our divines would have carried out this order of God they would have discovered that the earth is round and revolves on its axis and orbit. But they did not rather others acted upon this order and they discovered these laws which led to the addition of a useful chapter in geography and science of astrology. The "Wisdom" in these orders is this that firstly, you will be busy till eternity which is the first and foremost condition for the life of nations and secondly, your nation will continue to prosper and will dominate other nations.

In these orders, just for example, we refer only to two verses of the Holy Quran. In Chapter AI- A'raf, verse 185 it is said: Do they not consider the kingdom of the heavens and the earth and whatever things God has created and that may be their doom shall have drawn nigh?" And in Chapter Al-Ankabut, verse 20 God orders: "Say: Travel on the earth and see how He makes the first creation".

Could you notice how clear these verses are? In the first verse there is a clear admonition that the nation which does not reflect on the creation of the universe, that is, does not try to find out the laws of nature, will perish and wither away. In the second verse it has been enjoined to travel in the earth for the purpose of search in order to gain the know ledge of creation of the universe. In fine, it is so much essential for Muslims to probe into the things of the universe and to find out their reality and nature that even the Holy Prophet himself often prayed: 'b! my Lord divulge unto me the reality of all things as they are". Every word of this tradition is more valuable than jewels specially words "Me". "All" and" Real" demand particular attention, that is, the Holy Prophet did not seek the knowledge of reality of things for himself but also for every individual of the Muslim community. God be praised, what a grace: "All" means that no Musalman should be devoid of the knowledge of things which exist in the universe. "Real" means that

in knowing the reality no doubt or deficiency even to the extent of a hairbreadth should be left unexplored. Moreover Prophet has said: A moment's reflection is better than sixty-year prayers. “After going through these verses and traditions every Musalman who has even an iota of respect and love of Allah and the Prophet in his heart will bend his head in shame and will not have the courage to question what are the reasons and causes of our national degradation.

What are the sciences resulting from the research of reality of the universe? Can you deny that these sciences are natural philosophy, Chemistry, Geology, Biology; Botany, Mineralogy, Zoology, Astronomy. Mathematics and many other sciences which are prospering under the special monopoly of the European and American nations. And because of the blessing of these sciences these nations are cultured, civilized, prosperous and dominant and... we..... 0, my associate, do not even ask about it is a sin with us even to mention these sciences. What sciences? These very sciences whose attainments have been ordered by God and for which Holy Prophet used to supplicate. This is our standard of obedience of God and Prophet. Do the verses of the Holy Quran not apply to us in this connection which says: "You accept certain verses of the (Holy) Quran and reject others? Those who do so will have nothing in store for them except that they face insult in this world and on the day of resurrection they will be given extreme punishment". Do you still suspect that one of the greatest reasons of your downfall and disgrace is that you are disobeying the order of God by not learning the modem sciences? Now I put question to all the Muslims specially the learned divines and rich people. You honestly account how far you have tried in obeying these orders of God. If not, do you ever have the fear that you will be taken to task for these lapses after death? Who is among the learned divines who have learnt these sciences or anyone of them? Who is among the wealthy who has opened any school, college or laboratory or any institute for these sciences or has spent some amount out of the bounty given by God?

After describing so far, now it is mentioned that “reflections” in "Wisdom" is not only to cover the face with a sheet

of cloth and contemplate for kash-ful Qu-boor or Makaasha-fa-i-La-taa-ef Ghai-bee. Reflection is of two kinds: one is Tafak-Kur-bil-Masha-hida-and the other Tafak-Kur-bil Muraa-qa-baa. There are several ways to do it.

First Method

Create the habit of looking with interest and attention all the handsome and beautiful things of the universe which has been created by God, for example, in the sky sun, moon, stars, twilight, cloud, rain, rainbow and on earth sea, river, , streams, waterfall, vegetations, flower, fruits, different kinds of animals, beasts and birds, different varieties of beautiful stones gems and jewels and minerals etc, and see with such a penetration that whatever beauty, delicacy and attraction are in them you perceive them. When you achieve it, think of their creator and ponder how much more handsome an artist He Himself would be. The real aim of this practice is so that you can see the reflection of the absolute beauty in every creature of nature and simultaneously the presence of God gets firm hold in your mind. Slowly and slowly this concentration will develop so much that the presence of the objective which you are observing will itself vanish and you will perceive the presence of such a being who is present but not visible. This is the beginning of Huzoori (presence.). If this practice is continued (with preceding methods) the being which had been perceived will become visible. This is the second stage of (Hu-zoo-ree) (presence). What will be visible? This cannot be described in words. Remember that this vision will not be through external eyes. This will be through such a perception which is called soul of sight and which sees deeper than eyes.

Eye can see only the outer surface of things. It can neither see its inside nor behind but when this perception is aroused it can see every side - in, out, up, below, front and back.....

Through this method of reflections one gets the real vision but this vision is also according to the spiritual capacity of the seeker. The way the Prophet had the vision of the Real-self neither anybody preceding him has seen nor will anybody see in the future. At this place it is imperative to describe that God is present

in every particles of the universe. This leads to two kinds of doubts in the mind of the people who do not act upon this method of reflection but only read and hear. One is that the doctrine of Hulool (Transmigrating) is correct. Two, when Allah is present even in unclean things why does He not get polluted? They should know that there is space around you in which apparently nothing is visible.

But it contains innumerable things. Firstly there is air which you know but there are other things too, for example, moisture of water or vapor, gases of several kinds, electricity, radio waves, ether and rays of several kinds. Science has discovered these things but there are numerous matters which science has not been able to discover but those who are in know of facts and inner sight know them, for example: Nafs, Aql, soul etc. and heaven and hell as God has said in the Holy Quran: " Paradise is extending over the heavens and the earth (3: 132). Similarly God is everywhere. Now it is to be analyzed that all the things which are present in the space, each one of them is working for itself and none is influenced by each other nor interferes in its working so much so that radio waves, as is well-known, travel at the rate of 1,86,000 miles per second and no material substance can be the cause of their obstruction. When created things behave like this what stands in the way of Allah? He is the purest of the pure. No matter can have any affect on Him. Being present in everything he is separate from everything. However, whatever vision one gets through this method of reflection should be considered as sair (vision) because whatever is seen cannot be comprehended.

Second Method

When by acting upon the first method you get vision of manifestations etc., now you imagine in your mind the entire universe. This can be done in this way. First of all study a few books of astronomy which has been, written according to modern research. In this way you will know that this sun, moon planets and stars are all big spheroid which are floating in the atmosphere. Their numbers, dimensions and in-between distances are so great which are beyond the pale of human calculations. In this way when

you establish in your mind some imagination of the vastness and secrecy of the universe atmosphere, try to lie down beneath the open sky during night when the stars are shining and think that your earth which is a planet has sky around it as it appears above and is extending to limitless distances. Think how far extends this chain of planets and stars that is celestial. If through the first method of Ta-fak-Kur-bil-Mu-sha-ha-daa your sense of thinking has been fully trained you will be able to establish more correct imaginations of the universe and will see how from the first sky to the last sky there is a chain of celestial objects (aafreensh). After this start thinking that what is beyond, where these celestial objects end. You will conceive that there is only vacuum and what is there beyond its extreme end? Here your sense will feel helpless and your mind will fail you and you will understand nothing. Leave this defective imagination and understanding there after firming up.

Now try to establish in your mind the dimension of an atom. It is so small that innumerable atoms can collect at the tip of a needdle. For this it is essential that you study one or two books on atoms. When you establish this imagination then proceed further and imagine the point of geometry which has neither length nor breadth nor depth and neither it is confined to directions nor prolongation nor it can be divided. When you firm-up this imagination then while keeping the meaning of the verse (that God is pure) in your mind try to reflect that on one side God is so great that he encompasses the entire universe and is present in every particle, and on the other He is smaller than geometrical point. When these imaginations will firm-up, then after great labor and prolonged endeavour wonderful secrets will open up to you. You will find out the entire universe despite its infinite space and width which has been perceived and comprehended through the imagination of a point is enveloped in the unique and limitless personality that its position is mere extinct. And that personality at the same time is endlessly bigger than the universe and smaller than the point in geometry. On this point I have neither words in my language nor strength in my pen nor indulgence.

There is also a corroborative side to this method of reflection that when you establish the comprehension of the space and width of the universe think of the dimension of your own earth in its comparison. You will see that in comparison to the universe, your earth is not even as much bigger as a mustard seed in comparison to this globe. Again meditate how much bigger is your own body in comparison to the earth. You will see that your dimension in its comparison is not even so much as is of a bacteria in a drop of dirty water which can be seen through a microscope. May be that the entire universe is a written book and you are an extremely thin imaginary lines or mark as Ghalib has said:

Of whose playfulness of lines, the drawing is a plaintiff,
Delicately clothed is the face of every picture.

Again the beauty is that if on one side you are so weakling an object, on the other side so powerful and great that you can create storms in the sea, check the rising storms, tumble the mountains from their bases and shake it What can you not achieve when you muster courage and determination. When you are such, you can well imagine about your own creator.

When writing the above mentioned couplet of Ghalib came to my mind one thing. Sufi poets and some philosophers have described this subject in many ways specially the conclusion of Berkeley's philosophy is this?

The entire universe is in the ring of imaginary net. That is to say in reality only one Absolute mind is present and everything else is the reflection of the same Mind. The mind also turns towards it through the perusal of certain verses of the Quran because when God is the beginning and end and is in and out of everything and in containing object then the position of the universe in its nature can surely be the same as imagination in wind or you may understand like this that when a painter wants to draw a picture on the page of a paper then in the way the picture is present in the mind of the painter before it is produced on the paper in the same way the universe is present in the mind of the Real Painter. This example is put forth with great emphasis by the believers of Oneness of God in proof of their belief. I only ask them.

Is the picture which is present in the mind of the painter is a part of his mind or limb of his body? If this is not the fact and certainly it is not then what is the position and place of that picture? Is it not the creation of that mind and brain?

I have described all these things in the rush of feelings but the fact remains that neither even an iota of the Reality has been described by anybody nor will be done in future . No word can be correctly used for God such as Big, Small, Open, Hidden etc., etc. Also it cannot be said that He has hands, eyes, face and tongue or soul and self but in order to understand and illustrate something has to be said. And what can we say. He says about Himself: I am All Hearing, All Seeing, that is I hear and I see. He also describes about his hand.

He also mentions about his face..... He also tells about His self..... He says that He has soul also..... Therefore we are also helpless to use these words while describing them otherwise His self is sublime and exalted and beyond words and comprehension.

THIRD METHOD

There is also another method of Ta-fak-Kur-Bil-Mushaahida. It is to ponder over the structure of things instead of face and form and beauty and elegance and it should be seen by experiment with what elements or constituents and in what proportion of assimilation has been done in their making and what things we can make by these very elements or constituents by mixing in the same or different proportions and how can they be used for benefit of mankind. In this method of reflection, light, motion, electricity, ether, peculiarities of natural rays and discoveries of laws are also included according to which these things work. This is called science and from this come into existence those sciences which are distinguishing characteristic of Europe and America. These are the sciences for whose cultivation it has been ordered in the Holy Quran to ponder over the verses of Allah and we have not acted upon it till today. If you want to steer clear of present degradation and disgrace and wish to be free from the punishment, you have to learn these sciences.

From this practical method of reflection you will surely not get the vision of God but you will have firm faith in His existence. Hence since the time it has been discovered that energy (power) is produced by breaking the atom the universally accepted theory of science that matter does not perish has come to an end. Now all the scientists believe that there is another world beyond this material world which is called metaphysical world. This is the beginning of love, let us see what is in store? I believe that God will get his existence accepted even through science. He has created creatures specially man so that He may be known and all worship Him. It is certain that one day every child of Europe even the infidels and non-believing communists will also believe in Him. It will be the day when the truth of Islam and Quran will shine like the sun shining on the meridian. This is not mere conjecture and guess and will certainty take place because God has also said in the Quran: "We will soon show them our signs in remote regions and in their own souls until it will become quite clear to them that it is the truth. Is it not sufficient as regards thy Lord that He is a witness over all things. Now surely they are in doubt as to the meeting of their Lord, now surely He encompasses all things." (41:53-54) In this verse as He has said that He will soon show them signs in remote regions. This is looming large as hundreds of secrets of nature have been discovered leading to the way to moon and stars and belief in a metaphysical world has been established. But this which He has said that He will show them signs in their own souls is a thought- provoking matter. The condition of vital parts in the body can be seen to a great extent through X-Ray. Does this mean that through future instruments can be gauged the strength and delicacy and impurity of human wisdom, self and soul? Thinking of the heart may also be recorded etc. etc. There is no wonder if this happens. And in the same vein He has said that they have doubt as to my meeting but I encompass everything: meaning may be that in future such instruments will be invented which will prove the presence of God so clearly and explicitly as is seen through eyes.

Now I describe Ta-fak-Kur-Bil Mu-raa qa-ba:

Muraqba means protection and safety but in wisdom and knowledge technically it means to establish into the brain some thought or imagination in such a way that nothing' remains except that thought or imagination. In Ta-fak-kur-Bil Mu-shaha-daa we contemplate the shape and form of a thing but in Ta-fak-Kur-Bil-Mu-raa-qa-baa real and intrinsic aspect of things or names are contemplated. For example, in Ta-fakKur-Bil-Mu-sha-ha-daa while seeing the ice we will be absorbed in its brightness and in the imagination of intensity and beauty of white colour but in Ta-fak-kur-Bil-Mu-raa-qaba we contemplate one of the properties of ice, for example, the imagination of coldness with such a concentration that we start feeling cold though it may be warm at that time.

It is essential that Mu-raa-qi-baa should not be done without the guidance of the guide. He knows better that for whom which name or verse will be more suitable. Many seekers attain excellence in Nafi-Maa-Sewa that the need of Muraa-qi-baa does not at all arise for them. The real aim of Mu ra-qi-baa is the attainment of divine inspiration: souls may be visible and vision of world of idea may be achieved and all these are achieved by some seekers in Qita-Maa-Siwa.The rule of Mu-ra-qa-baa is this that first of all any name of God from His qualitative names should be done. When some skill is attained in it then of any verse of Quran, again of ism-i-Zaat and then of Fina etc. etc.

It is not essential to sit for Mu-ra-qa-baa as is done in prayers rather you should be seated in a way which does not bring in any trouble. And sit at such a time and place that there is no noise and disturbance and concentration should not be disturbed. The method is that for Mu-raa-qa-baa you select the word which is most appealing to your heart, for example, Yaa-Rahimo. Now stop Paas-An-faas and start repetition of Yaa-Rahimo but instead of the word Ra-hee-mo try to see God's mercy in everything by thinking of its meaning through the help of this thought so that with gradual process the common meaning of mercy may penetrate in your mind and soul after some days and the name while disappearing, its Mu-sam-maa may remain. Again select any of the verse of the Quran, for example, Hu-wa ma-a-kum-ainama-kuntuni, (God is with you wherever you are). Now repeat it keeping its meaning

with such a frequency and be so much absorbed in its meaning that you do not pay heed altogether to the words of this verse but the meaning may flash before the eyes of your soul.

The method of Mu-raa-qi-ba of Fina is to establish the image of mere space in your mind and try so hard that whatever are between the space you become completely oblivious to it so much so that you forget yourself also. Whatever imagination has been gained is of space or of Non-existence. Now develop this imagination so much that you become oblivious of the feeling of imagination. Thus you will attain Fina. There is also one Muraqiba of Kash-ful-Qaboor. The method to do it is to imagine the body of a dead man by sitting lonely in night in any graveyard and repeat sub-boohun-Qud-doo-sun Rab-ba-na-wa rab-bul-ma-laa-i- kate and try to establish the word rooh (soul) in your heart and mind. After perfecting the idea the body of the dead man will be visible and gradually, may be, the dead bodies of the entire graveyard may be visible. This is also done to call the souls and invite them and to know the future events. Because in my experience and opinion these things lead to harm rather than benefit to the seekers and moreover they are available in common books on mysticism therefore they are not described.

Now I describe service to humanity which is the ultimate aim of all efforts, devotion and spiritual journey. Apparently even if you become a saint of very high order, if you do not become a source of bounty for the world and your sainthood is only for your personal pursuits then you are under no circumstances worthy of being called vicegerent of the Prophet because Prophets have been sent to teach creatures of God such methods of how to live (life and living) acting upon which leads to success both in this world as well as in the next world.

SERVICE TO HUMANITY

If the seeker is sincere and laborious and his spiritual guide is perfect and accomplished, the entire above-mentioned course is completed utmost in three years otherwise it cannot be done even in thirty to forty years. After gaining knowledge of God, cognizance of all the things of the world and universe specially of

human nature is accomplished and perfect sense is also generated. Such a person is perfect in manners. He understands human nature, individual and collective, much better than others. Therefore, none is more capable than him to solve easily individual and collective problems of life and to reform the character of the common people. In the early period of Islam the guide, leader, officer and general of the Muslim community (millat) were such persons. And this was the reason of so much prosperity. Present day leaders and officers are of what shape are before your eyes. Service to humanity includes everything: from an ordinary thing to extreme sacrifice and selflessness, for example" to show way to someone, to clear the path of thorn and stones, to carry a load of someone, to provide food and clothing to starving and naked people, nursing and treatment of sick persons. to help illiterates in getting education and more than these to make somebody capable enough so that he can earn his living and spend his life in comforts and even better than this is to teach somebody the way to God and make him so much perfect in the teaching of the Holy Quran so that his worldly life and life after death may be successful. Prophets used to teach this. For this their rank and honor is the highest.

There are two ways of service to humanity - individual and collective. The most noble and prominent works are those that benefit most the largest group of people such as to open well-equipped hospitals for free treatment of sick persons, to establish library, school and college for general and special education of the public, to construct laboratories for the expansion and progress of science, to set up bank and industrial enterprises and mills and manufacturing plants which may lead to growth of wealth and prosperity. These works, in fact, are included in the duty of rich people. In the civilized countries and the living nations of the world, the community itself does all this work. The government looks only after administration, justice and defense. But the nations of the Islamic world are habituated to beg for bread from the Government. The rich people of those countries who take up these duties for themselves go on prospering such as Europe, America, Japan and even big magnates in India have accomplished it. Among Muslims there are thousands of millionaires, hundreds of

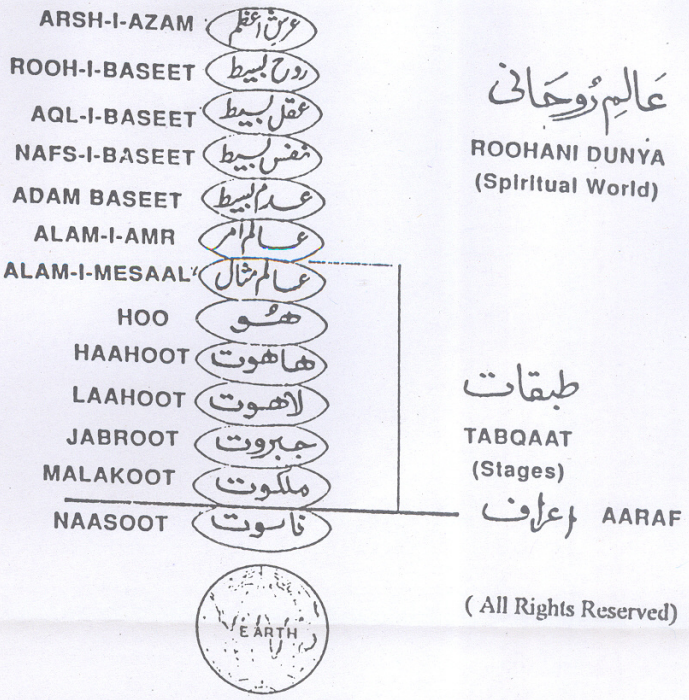
multi-millionaires, and quite a few billionaires. But these people spend their money for their luxury and pleasures. They do not even think of community welfare. The teaching of the Holy Quran is not against earning wealth but it has definitely prohibited amassing wealth or spending it for personal pleasure and luxury. Therefore, it is said in the Quran: Those who hoard up gold and silver and do not spend it in God's way, announce to them painful chastisement." What is this God's way? It is nothing but welfare and well- being of the nation. It is related in the Quran: "Who is there who can lend to God? It is clear that God does not need to take loan. He, under no circumstances, is dependent upon anybody. Therefore, the loan does not mean anything else except to spend it for welfare, well-being and defense and prosperity because continuance of Islam depends upon life of the Millat. Again our rich people should think that their survival depends upon the survival of the nation. If the nation will prosper, they will prosper; if the nation is ruined, they will be ruined. If an enemy conquers it, they will be looted first. Therefore, it is in their own interest to keep the nation strong: "Keep close to the tree and hope for spring." Those who attain firm faith through above methods and accomplish perfection in human conduct do not love wealth to the extent of being oblivious to the need of the nation and keep their treasures intact but sacrifice for God, that is, nation not only their cash and property but also their wife and children and life- everything. Such were the companions of the Holy Prophet (Sallallahu alaihi wa sallam).

Here we finish the description of spiritual journey.

Now we will tell what is visible during the course of spiritual journey. What conditions befall; what stages and stations have to pass through and what is the final aim of spiritual journey.

In order to explain these things easily I have established four stages. But it is not necessary that every seeker gets the view of everything or may be viewed or achieved in the same order as I have established; Like face and form and habits and manners the spiritual capacity of seeker differs from one another. Therefore, the order and stages of achieving grades differ very much from one another.

The four stages of achieving grade which I have established therein is described the spiritual journey and places from where the soul takes its course. Therefore, it seems imperative to describe what is spiritual world and its stages etc, before mentioning these four periods and whatever little knowledge of soul God has blessed me with, on the basis which something should be told about the condition of soul so that the people may well understand my concept and meaning.



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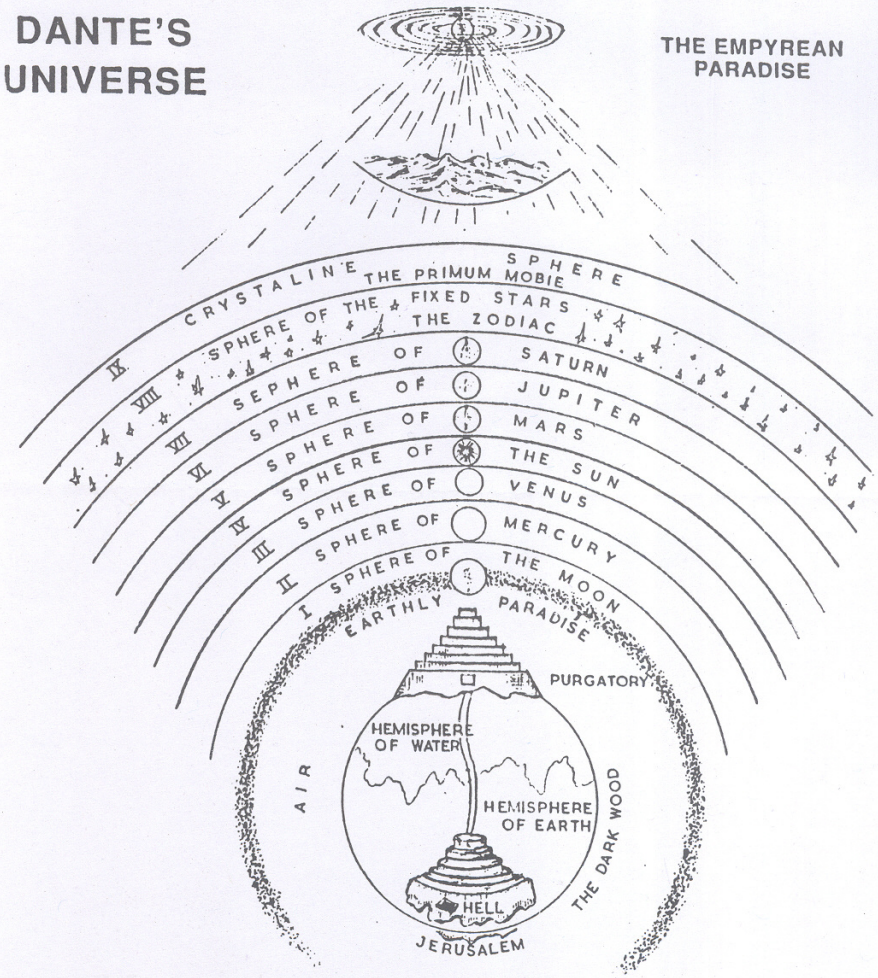


SPIRITUAL WORLD

The learned divines and ancient saints have described two worlds- the world of command and the world of creation. I have, for reasons of making it more clear, divided the world of creation into two parts - world of simile and world of matter. Thus in all become three worlds - world of Command, World of simile and world of matter. The single collective name of these worlds is called universe.

In the world of matter there are earth, sun, moon and all the stars. The world of simile and the world of command are spread in the open place of the universe. It also exists in earth and stars and spheroids though it is not felt by their inhabitants. Neither the creatures living in the world of simile feel about the spheroids. In the Holy Quran in Chapter Al-Imran Verse 132 and Chapter Al-Hadid Verse 21 it is mentioned that the extensiveness of the paradise is as the extensiveness of the heaven and the earth.

The entire universe is of spherical shape. Its centre is Arsh-i-Aazam and the centre of the fixed point of the personality (Zaat Behet which has been told in the Holy Quran as *Summas Tawaa Alal Arsh* (firmly established on the throne). This is the reality of that personality which is unconcerned from the attributes we assign to Him. Around this Zaat Behet is the world of personal reflection Zaati Tajalliyat. From the sources of the Arsh begin qualitative reflections that become comparatively less and less. Though the ingredient of personal and qualitative reflections is Arsh but is latent all the time and everywhere in the entire universe as electricity is in the clouds. After Arsh are Basait whose numbers are only known to God. But among them of importance are these: First is Rooh-i-Baseet, or Roohul Azam. Second is Aql-i-Baseet and the third is Nafs-i-Baseet, and after Nafs-i-Baseet is Adam-i-Baseet. Remember that we are descending from Arsh to Aalam-i-Meesal and Alam-i-Maadi. Those Basait which have been mentioned after Arsh and other worlds which will be now described exist around the Arsh like layers. At the end of Adam-i-Baseet ends the Alam-i-Amr.

After Alam-i-Amr is Alam-i-Meesal whose first layer is called Hoo. After it in successive order are the worlds of Haahoot, Laahoot, Jabroot and Malakoot. Here ends the worlds of paradises. After it is Naasoot, that is, worlds of Hell whose boundary line coincides with our material world. Naasoot is the material world. For easy grasp I have given it the name of Hell.

This is the descending order of the world, that is, we have come from Arsh towards the material world. In this the only thing to keep to mind is that every world and every layer of that world is finer and finer in accordance with its distance to Arsh so much so that our material world is the thickest. Now I narrate something about human souls as to wherefrom and in what way they travel and reach this material world and take their abode in the human bodies.

It has been described above that after Arsh and around it is Rooh-i-Baseet which is the storehouse of those unused souls which have been created by Allah from the beginning through his mere command. The unused souls possess no quality except love and devotion but have the capacity to absorb other properties. For example, take into head the sea of Rooh-i-Baseet. What is sea? It is water in expansive shape. In other words you can say that sea is the collective mass of innumerable atoms of water. When sun shines over it, its rays create life in these atoms, that is, warmth is generated and it rises towards the sky in the shape of a thread or beam. These rays are so thin that they are not visible, even through microscope. Of course, they are in combination and we call it vapor. When the quantity of vapor increases in the space it is called cloud. When it gets into contact with cold then again after becoming water rains on the ground and rushes towards its source descending in search of the sea, that is, its origin, because sea is towards the slope of earth surface. Some of its water which gets the straight course through the rivers gets quickly to the sea. Some of it while deviating from its course is imprisoned in tanks, lakes and wells etc., and being absorbed gradually in the ground continues its course through dark and meandering material ways in search of the sea. It is just possible that this water after roaming for thousands of years may reach its origin and it is also possible that

it may not reach till the days of resurrection. There is a straight course that reaches Allah and several which are also uneven and zig-zag.

Similar is the case with unused souls. Every soul is (in existence) present like an atom in Rooh-i-Baseet. When Allah desires to bring into being any soul He fixes His life enkindling look on it, through whose effect this spiritual atom becoming longer like the shape of a ray (or in the words of the Quran, shadow) starts descending towards Alam-i-Asfal, (nethermost world) but unlike water the top of this spiritual atom remains stationary at its own place in Rooh-i-Baseet. After passing Rooh-i-Baseet this ray enters Aql-i-Baseet and according to its capacity while absorbing capacity intelligence reaches Nafs-i-Baseet and takes from it its destined share. The meaning is that here Nafs is born into it. (What is Nafs? It is unused wish). Now this reaches Adam-i-Baseet. Because according to the law of creation no life can be specified till it does not come against its opposite force. Therefore the moment it reaches Adam it gets know ledge of its existence though this knowledge remains still very faint. This is called Anaa (ego).Another aspect of this phenomena is this that as the soul while passing through Aql and Nafs absorbs its properties, likewise while passing through Adam also absorbs destructive properties. If it was not the case, then whatever would have been born once would not vanish at all. Alam-i-Amr comes to an end at the end comer of Adam, that is, still its existence is hidden and is in the knowledge and will of Allah. Now this ray enters Hoo.

Here it should be borne in mind that in every soul from origin to return its fate is hidden just as in the small seed of banyan tree is hidden the entire life of the giant tree being born from it. Now, for certain, this soul will be either a dweller in hell or a dweller in paradise (hellish or heavenly). If it is hellish, then some particular place is assigned to it in any of the stratum of Alam-i-Naasoot where it has to stay till the day of resurrection after the material journey. If it is heavenly then it is assigned some particular paradise in any world or stratum of the worlds of paradise. This very paradise is called Maqam-i-Mahmood (exalted position) of this soul.

In short, after completing the journey of Aalam-i-Amr this soul while passing through the worlds of Rooh-i-Alam-i-Meesal reaches its exalted position (or if it is hellish then to place of return in Alam-i-Nasoot).Here it stays for a while so that it becomes familiar with the place. In fact it is given life at this place which is rightly called spiritual existence. Now starting from the exalted position and covering through the remaining worlds and passing through Alam-i-Nasoot enters ether which is the finest and last limit of matter. From ether while absorbing fine senses and other material properties and strength according to its capacity goes to the sun of any solar system and after obtaining from it life or warmth of human soul gets to the sphere where it is to take its birth. Now it is entered through the process of arrangement in any eatable thing such as fruit, corn etc., and that thing is given for eating to one who is to become its father. It is transferred from father's spine to mother's womb. It remains there for nine months for material formation and, then, after becoming human being is born to the material world by taking to material shape. Now after living a life as destined goes back to its place of return or exalted place and remains there till the day of resurrection.

After this Allah will deal with it as He wishes. Here the particular point to be noted is how this ray in Rooh-i-Baseet travelling from its first tip gradually becoming thicker and thicker from fineness get to the sperm. What is sperm? It is bacterium or the foremost and thinnest unit of material bodies which is hardly visible through microscope. This very bacterium while taking its sustenance in the womb of mother gradually becomes thicker and thicker and comes out of the womb of the mother. Now I will narrate how after death the soul of man completes its journey hereafter. Therefore now we will travel in opposite direction, that is, we will have to keep in mind the ascending order.

This has been narrated that coinciding with our material world is the world of Hells. According to my investigation there are 72 zones in this world of which a few zones in the beginning are deserts without vegetation and wilderness and burnt out and dry mountains, dreadful forest, fountains and lakes of boiling water, volcanic mountains and valleys full of fire. There is no trace

of drinking water and whenever available it is hot and bitter. Among the tree except for prickly plants having very bitter taste and thorny bushes nothing meets the eye. After this, in a few zones some quantity of cold water, vegetation and better type of jungle and habitations are seen. After this every zone becomes better than the preceding zone till the 72nd zone which is superior in terms of greenery and vegetation to other zones and is slightly less than the paradise of the first zone of Alam-i-Malakoot. This zone is at the dead-end of Zones of Naasoot. There is a wall in its front as has been narrated in Chapter AI-Hadid verse 13 and Chapter Aaraaf verse 45. After this wall begin the worlds of heavens of which the first is Malakoot. The difference between Aaraaf and first zone of paradise is that in the paradise there is better provision of food and drink and luxury than Aaraaf and are available without any efforts and labor. In Aaraaf all these things are of inferior quality and are available with labor and efforts. The other difference is that the people of Aaraaf are jealous to see other in happy position. The intensity of this feeling is in itself punishment of hell for them. As opposed to this everybody is happy and content in his own place in paradise rather feels more delighted when he sees them in better position. In this way there is ever happiness in the paradise and no trace of unhappiness. If we follow this precept in this world, it can also become just like paradise.

After going through this narration many may say that if this is the fact then what the difference between material world and spiritual world is. The answer is that surely Barzakh is through and through spiritual and not at all material. But there our body will also be spiritual and the spiritual body will have all the quality and quantity such as comfort, suffering, cold, heat and softness and hardness etc, will be felt exactly as is experienced by our material bodies in the material world. If this was not to be then the narrative in the Quran and traditions about the punishment in hell and privations of that place, for example, fire, boiling water, bitter food to eat and thorny plants, hot water to drink, blood and pus etc., etc, would all be meaningless, likewise in the narration of heavens, HURS and Palaces, gardens and eatable and drinkable things and different delicacies and pleasures which have been described

would have been meaningless. In truth whatever has been narrated by Allah in the Holy Quran is word by word correct and it should be believed by a Muslim in the same spirit. It has no other explanation.

Beyond Aaraaf the worlds of heavens begin. The first one is Aalam-i-Malakoot. It has 36 zones each of which is better and better than the preceding ones. Beyond Malakoot is Aalam-i-Jabaroot and still beyond it is Aalam-i-Lahoot. Both of them have eighteen zones each and each of which is superior to its preceding zones as regards structures and possessions, vastness and magnificence, greenery and vegetation and purity, beauty and grace. Those places and buildings, gardens and canals, fountains, fruits and flowers eatable and drinkable things, Hurls and Ghalman etc", and the feelings and exhilaration which is perceived due to the manifestations and countenance of Allah whose narration is being left because of fear of details. Those who disbelieve may dig through the pages of the Quran and traditions of the Holy Prophet.

So far I have described Aalam-i-Lahoot. Now I narrate worlds beyond it but once more I feel it imperative to remind that the greatest difference among these worlds is of thickness and thinness. The first zone of Aalam-i-Nasoot is the thickest. Beyond it every zone becomes thinner and thinner and the thinness attains its culmination until it reaches its central point which is the pivot of Reality. Beyond Aalam-i-Lahoot is Aalam-i-Haahoot which has 14 zones. The first zone of this world is so much thinner that outlines of its heavens and palaces appear very dim even to the most prudent souls. In the zone beyond, these outlines gradually becoming dim is reduced to mere imaginary lines and with its 14th zone even the imaginary outlines of figures and shapes disappear altogether. In the zone the souls of only those saints live who have gone from this world after attaining excellence in knowledge. Beyond it is Aalam-i-Hoo. Its zones cannot be determined; still the farther we go its fineness goes on increasing. This is like a sea of light where there is nothing except splendors of Allah and in these splendors are present every type of joy and pleasure. Aalam-i-Hoo is the abode of those souls who have acted hundred per cent upon the Quranic injunction: "withdrawing yourself from everything,

devoting yourself exclusively to Him" and in the real sense by making their souls' desires oblivious of everything of the world leaning towards Allah only. In reality the zones of heavens come to an end in Lahoot, Hahoot and Hoo are not the zones of heavens but are the soul of the zones of heavens or their real shape. It has been said in the last verse of chapter Furqan: "Hell is indeed an evil halt and an evil abode".

Again at the end of the verse it has been said: "And abide there (paradise) for ever-what an excellent resting place and abode. The question arises that those in hell after the chastisement will go to the heaven, but where will the people of heaven go after their temporary stay in heavens? The place beyond are these zones of Hahoot and Hoo,. Here the souls of those saints will live and are living who have obtained His nearness and access by perishing in His love while living. And the soul will be nearer to Arsh in accordance with their proximity to Allah.

Beyond Aalam-i-Hoo is in successive order Adam Baseet, Nafs Baseet, Aql Baseet and again Rooh Baseet and,
then, Arsh Kibriya and in its centre is Zaat Baht or Haqeeqat Kubraa about which He Himself says, "too glorious is your Lord, the Lord of Power for what they ascribe to Him." This is the zaat which has no quality or in other words all the opposite qualities are so gathered that nothing particular is discernible. The meaning is that simultaneously everything is present and nothing is also present. Again there is no limit or end to Zaat-i-Baht. Every seeker views and perceives Him according to his capacity and gains real knowledge and in it, much further off, is the place where Holy Prophet too cried out: I could but know not the Reality as I intended.

From the above narration you could have understood that man's soul is like a ray whose tip, that is, first end is in Rooh-i-Baseet and the other in the body of man. In Chapter Hud it has been said:"There is no living creature but He holds it by its forelock". By this forelock is meant the first end of soul. Because now we are going to narrate what is the particulars of the soul and how it completes its journey's end after leaving the dead body. And this subject is very difficult.

Therefore, for making it simpler I shall tell the first end of the ray 'A' and the second J. It has been narrated that Maqam-i-Mahmmod (exalted position) of every soul is between 'A' and 'J' where the soul takes its shape from Wajood Amri to Wajood Misaali. This place will be 'B' Thus the entire ray will be named ABJ. Now I describe some peculiarities of A B J which will open up rare and unknown points and it will be also known how the back journey is completed. Despite the best attempt for clarity and explanation I know that except for those who are gifted with inner vision and knowledge others will not be able to understand it thoroughly. Yet what is being described is for diffusing learning and for the purpose of reflection.

Now I describe the peculiarities and impressions of the soul whose little knowledge and perception has been bestowed upon me by the grace of Almighty Allah.

1. The soul is a ray. This ray is continuous throughout and all the time from A to J till the order of Allah, that is, death does not occur, that is, nothing dislocates it by non-conducting process. In Chapter Al-Furqan, Verses 45 and 46 Allah say: "Hast thou not considered (the work of) thy Lord, how He extends the shade? And if He had pleased He would have made it stationary. Yet We make the sun its pilot to show the way. Then we draw it back to us, with drawing it little by little."

Formal learned men have taken shadow as the shade of a material object which is born of sun. For such a shade it is imperative that the sun is in existence before although in tills verse lengthening of the shadow or the shade is mentioned first and this that "Had I wished I would have kept it stationary there". Then it has been said: "I have made the sun an argument and drew the shadow in my direction slowly and slowly". This shows that the meaning of the verse is something else. May be that Allah might have desired to show the Prophet how the human soul is born. Hence He said: "Look towards me". When the Prophet looked toward Him, Allah ordered one of the unused soul of Rooh-o-Baseet "Be". Receiving this order that soul acquired the shape of ray, shade or shadow and extended to the earth. But because the intention was that it should not be born, it contracted slowly and

slowly towards Him i.e. in Rooh-i-Baseet. And He told the Prophet that this is the method I have shown to you. Rest you can understand through the concept of movement of the sun i.e. how its rays keep the creatures of the earth alive and living. Allah knows. But this verse is a shining guide to those who have inner vision and power of deliberation.

2. This ray is so elastic and quick in movement that it remains throughout with human beings whether he goes on foot or vehicle with any speed and wherever he goes.

3. From A to B and B to J there is always present and exact form or (similar form) of man in every particle of the ray which is the true copy of his appearance. The only difference is that as you proceed further from J every form becomes finer and finer. In reality it is the innumerable copies of one body. About them it can neither be said whether they are numerous bodies nor one body. It is very difficult to explain it in words. Something may be grasped by an example given below:-

Imagine a cinema hall. At one side is the operator's room and on the other side the white curtain and in-between there is the hall two hundred feet long. There is an engine and machinery etc. in the operator's room. The film is set on a wheel. There is a hole in the wall in its front. The operator throws light on the film from behind which falls on a picture. And the picture riding on the rays of light appears on the white curtain. As an example imagine this film to be Rooh-i-Baseet and the picture that has been sent through the aid of light to the white curtain as un-used soul and the light which is coming from behind as the light of Allah-His wish or order and the vacuum between surface of the film and the curtain Aalam-i-Mesaal and the curtain itself as material world. Now reply to one of my question. Is there any particle in the vacuum between the film and the curtain where the picture is not in existence and which is seen still on the film but moving on the curtain? And also tell us whether from the film picture to curtain picture there is any place where the picture is not in existence in these rays and also say whether it is one body or many. This example is certainly not perfect considering other points but I can give no better example to

explain it.

4. The knowledge which human mind gets through fine senses, intellect and experience is also transferred to similar bodies according to proportionate fineness. Also the internal prudence.

5. The feeling which influence human souls also gradually affect similar bodies.

6. The human self who acquires its color through beliefs and actions also leaves its imprints gradually and steadily on these similar bodies.

7. The strength and weakness which man acquires in his character due to pious or bad deeds is also acquired gradually in the similar bodies.

8. This ray can move from one end of the universe to the other in twinkling of an eye according to the strength of human will. If this ray is the soul of any perfect saint then he can appear in person anywhere in any of his similar body anywhere in the universe through his will power (by order of Allah). This depends upon will power. Or he transfers his material self any where he desires. This is secret that often perfect saints have been found present at different places at one time. Those who have acquired such power or have its knowledge know that the ascent of Prophet (Sallallahu alaihi wa sallam) was physical.

9. The line J B is influenced through the upper portion of BJ from the ascending order of destiny. (This is luck). In all the material world and similar world, the influence of its environment is perceived according to its weakness and strength. (These are accidents).

It is also influenced through the acts and functions which are performed by material body. (This is deliberation).

10. As long as this line is linked with point J it is called life. When the link is broken it is called death.

Death and Journey Concerning Hereafter

When death is ordained, point A draws point B and point B to point J towards each other. The natural urge of this attraction is that all the rays JB contract at point B, that is, it should collect at

its most exalted station. But it does not happen. The point J feels a jerk and being thickest in all the similar bodies of rays gets disconnected from the main point or in actual words it is separated. This is called death. Now J having disappeared from top of material body it is replaced by similar body which was adjacent to J. This is called the spiritual body of the deceased. We will call it D. Now this ray being comparatively lighter, contracts and goes to the first layer of NAASOOT. Now if D is very heavy and thick, then the top is stationed in D. But if it is somehow light, then as much it is light in similar proportion it contracts towards point B and extends towards DB, that is, it goes on crossing the world of NAASOOT. If all the bodies of the ray of the part of Naasoot are light then they become one body by getting together. In this way the part of the ray in the world of Naasoot contracts, that is, Naasoot is crossed and D reaches Malakoot - the first layer of heavens. In this way if those parts of the ray constituting similar bodies which pass through Malakoot, Jabaroot and Lahoot are comparatively lighter, then the ray getting more contracted, shrinks beyond Jabaroot, Lahoot or even beyond and D reaches its most exalted station. This is the end of journey towards hereafter till the day of general resurrection. This description is little difficult. Therefore, I describe it in a simple way.

When the soul is out of body then the angels get it to the first layer of the world of Naasoot wherefrom it has to begin its journey hereafter. If this soul is of a person who did not believe in hereafter or meeting Allah etc., or if he was a sinner and was away from straight path then this soul is imprisoned here or it wanders about in the first layer of Naasoot. (Please see the example of water in the previous chapter). Chapter Anam verse 31 says: "They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: "Alas, we neglected it." In the end of this verse and in the thirteenth verse Chapter Ankaboot sins have been described as loads by Allah. Therefore it will be very difficult for the soul which is a sinner to move and march forward. Among them there will be souls so heavy which will not be able to move at all. They will be lying at

one place like a paralytic or sick person. However it will depend upon the quantity, number and nature of sins of each person. In the initial layer of Naasoot there is the torture of blazing fire and boiling water. Those souls who serve this punishment are carried there. But those who are light and thin and strong because of their perfect faith, with belief and virtuous acts cross the Aalam-i-Naasoot like lightening and reach their most exalted station in a very short period. The souls of pious and holy men, martyrs and saints are so light and thin and powerful that they reach their most exalted station in the twinkling of an eye and they do not even feel what time they have crossed the layers of hell. All the souls destined to heavens have their direction of journey towards Allah. For this reason it has been said: From Allah we come and to Him we return and it has also been said like this: All the souls are destined to die and then will return towards Me. In this the word direction is of particular significance. From the word direction Allah has indicated the direction only. He has not said that it means to mingle and mix with me as is said by some pious persons or common people. Allah has also said: "0 man you have to strive and go on striving towards your Lord, then will you meet him" (84:6) He has also said: "That you will climb from layer to layer" (84: 19) Here layer to layer means the same and similar world of Aalam-i-Mesaal which have already been described. It is apparent that layer is always one upon the other. Collateral parts are not called layers.

I want to tell here plainly that whatever have been described here and the language that has been used, for example, up and below, forward and backward, distant and near etc., all have been used just to explain the subject otherwise in the Aalam-i-Mesaal and Aalam-i-Amr there are not the similar measures of direction, time and distance as are in the material world. But those who say that there is no time and space are wrong. Allah has said in Surah Hajj: "Verily a day with your Lord is equal to a thousand years" 22:47. If you want to further probe into the problem of time and space, please go through the books on time and space which have been written keeping in view modern researches. These will tell you that whatever conception you have of time and space and

which you take it for reality are because of your senses and strength which nature has bestowed on you. If an aero plane flies from east to west and does so in the same speed as the earth rotates on its axis and the time when it starts the sun should be only one degree above the sky, the aero plane will keep the same time 24 hours, that is, the sun will be visible one degree above the horizon all through. Similar is the case with space. If our height would have been ten times bigger than our average height or get to it in future or if our average speed becomes ten times more than the distance will become ten times less for us, that is, ten miles will become one mile for us. Similar is the case of vision. The moment one stands before the television in London he will be visible simultaneously on the televisions in Karachi or Bombay - nay throughout the world. This is also the case with sound. The moment a man speaks on the broadcasting station of New York or London his voice reaches all the radio stations of the world. If you ponder over the form of atom, you will come to know that it is by itself a solar system which is hidden in this little extinct particle and is following the same rule as other big solar systems of the universe. Do we not get the proof of a personality living and everlasting and mighty and strong by pursuing these things and pondering over them? Who is making them move according to His desire? But this faith is achieved only by those who after attaining Wisdom keep on reflecting and meditating.

Allah be praised! We have come to the end of the description of spiritual world. Now we have to describe four or five points about it. These are answers to arguments which might have been perceived by those who have gone through this description.

FIRST THING is this that whatever I have penned is my personal inspiration and knowledge. I do not claim that those holy men of past did not know these things. There is no doubt that they knew them but they kept them secret. Now the time has changed. There is the race for learning and discoveries. The belief of science has changed that matter does not perish but is converted into energy. And the metaphysical world starts from there. If scientific

knowledge keeps up the speed and the human race is not destroyed by war, the days are not far off when Almighty Allah will endow full control over ether to those who work for Him. If this happens, the world will change entirely. Who will be able to gauge human power and prowess? In particular circumstances, dead will be raised to life, journey of thousands of miles will be performed in a minute and it will be very easy to travel to different stars and planets. Allah will, no doubt, remain untraceable even at that time but knowledge of secret powers will be available in abundance. Hence I thought that it was worthwhile to pen them down. I have given reference of the Holy Quran at proper places so that thinking people and those delving in deep spiritual meditation may ponder over verses of the Quran from this angle also so that they may be able to view and describe these realities which are still shrouded in secrecy more vividly and clearly.

SECONDLY

Neither can I give workable nor logical proof of these things. It is possible to guide the real seekers after truth. But success will depend upon the efforts, ingenuity and patience of the individual and really on the blessing of Allah.

THIRDLY

People may think that those people of the Book and also unbelievers who performed noble deeds will get the reward or not. If they do not get it, it will be against the rules of Judgment of Allah. And if they also go to heavens where is the difference between them and the Muslims? The answer is that there are different zones for the Ummat of different Prophets in the Alam-e-Meesal and in them are present worlds from Nasoot to Hoo where the people of that Ummat will take their abode - ordinary or superior - according to their performance in this world. And every Ummat of unbelievers will go to the zones of Nasoot, in ordinary or superior places according to their acts and morals. They will not be able to go beyond Naasoot in the regions of heavens. The

Muslims have this advantages over other Ummats that as Islam is the last and best and perfect faith, the zone which has been allotted to Muslims has its heavens more perfect and lively in quality and grace than other zones.

FOURTHLY

It may get into the head of somebody that in this way whatever - happens is due to luck: Then why one should try and manipulate and why one should be punished? This problem is related to force and fate which is always a disputed and much discussed problem. Our predecessors and ancient people have written thousands of pages on this problem which is beyond the scope of this book. Therefore, I am penning down obvious facts which may be understood by the masses.

If you ponder over this problem three questions come to our mind:

1. Why should we work when everything is done by the will of Allah?

2. Why should we pray when pardon depends upon the will of Allah after death.

3 When Allah creates and kills one as unbeliever as he has said in the Holy Quran that He has created innumerable gins and human beings for hell, then why does He put them in hell? What is their fault?

I reply to each question separately.

1. The reply to first question is that there is no doubt that in the Holy Quran there are at least eighty verses which say that nothing happens without the will of Allah. Whatever happens, takes place with the will of Allah. But in the same Holy Quran there are more than 60 verses in which Allah has ordered: "Act, act, and act well" "Try" as there is nothing else for you. There are people who take these verses as saying that whatever we do, Allah gets them done through us - even the sins. But the facts are otherwise. The real meaning of these verses are that you have no alternative but to work and do not think that the result will be

according to your wish. No, the result will be as Allah wishes. The meaning of this is that you are a free agent in so far your actions are concerned. But so far their result are concerned you are helpless. Experience proves this. There are thousands of people who work hard with a particular purpose but come out unsuccessful. Intellect tells the same thing. If man would have command over his acts and endeavors, everybody would have tried to become king and everybody would have been a king. But this cannot happen and will not happen as the result of acts and endeavors is in the command of Allah. In reality, the belief that Allah does the bad and good deeds of man is the outcome of Vedanta philosophy and problem of Omnipotence of Allah which has been implanted in the minds of the so-called Sufis and through them has crept into the masses their infidel belief that everything is Allah. There is no doubt that in special circumstances a few persons perform such acts which is also not known to them that what are they doing. But such persons are very few and such occasions are very rare. They are not ordinary people but are very elevated persons. Hence it is mentioned in Hadis Qudsi: "My servant can get close to me always in supplementary prayers, so much so that I befriend him. Then I become his ear, eye, hand and tongue. Now he hears, sees, speaks and catches through Me and Me alone" This Hadis Qudsi proves that this exalted position is not attained by every individual but only by a chosen few. Experience shows that such exalted persons would have been only a few in the fourteen hundred years. Hence the belief that whatever man does is the doing of Allah is a totally sinful and wrong belief keeping in view the belief of the general masses.

This will clearly prove that the result of acts and endeavors is not in the hand of man but is in the hand of Allah. This is the reality and Allah has been too merciful to Musalmans by laying bare these facts in the Holy Quran. The psychological benefit of this Quranic injunction is that whenever a Musalman fails after hard work and efforts he is not disheartened; he is not disappointed; he is not broken-hearted. He does not get slack in his

work. He is cheerful and full of faith and thinks that had he got the result as he had wished, it might have been injurious and harmful to him. He remembers what Allah has said in the Holy Quran: "You think certain thing to be good for you though Allah does not think them to be so for you". If you ponder over this teaching from psychological point of view, you will come to the conclusion that there can be no better teaching than this to keep man busy in his efforts. But it is a matter of regret that since the Islamic world has fallen into the abyss of mental degradation we have started taking reverse meaning to this practical teaching which has been given to us to keep up the spirit throughout. This has also been dealt with in detail while dealing with "Patience" and "Reliance" in previous chapters.

2. The answer to the second question is found in three types of verses in the Holy Quran. One in which orders for prayers have been given. Second in which promise has been given for pardon to God-fearing persons. Third, in which Allah says that He will pardon those whom He wishes. Hence in Chapter Al-Imran verse 129, it has been clearly said: "He forgives whom He pleases". Idle, care-free and those shunning prayers have set aside completely the two kinds of verse and have taken shelter behind the third kind of verse. Momins cannot even think of such things. But if such a belief creeps into the mind of a Musalman he should at least think that if he actually prays with devotion and sincerity Allah is not so unjust that He will not fulfill His promise. But if the objector is a non-believer here are points for his consideration.

As Allah is the creator of man He is much more aware of his nature and temperament as he himself is not. He knows that there are people who offer customary prayers which are bereft of sincerity. There are many who are cheats and pray only so that they may be taken to be holy men and elevated souls so that they may take full worldly advantage and become famous. Allah will never pardon such persons though they may present their prayers as a token of love on the day of resurrection. Over and above this there is a psychological point in it. It is this that those who really

pray Allah with heart and soul may not be proud of their prayers and be oblivious of the mercy of Allah in the light of these verse. If there would not have existed this verse after prayers for a long time people would have thought that they have prayed enough and now even Allah is not strong enough to throw them in hell. Having ingrained this type of thinking, slowly and slowly they would have been bereft of the fear of Allah unknowingly and they would have lost all the spiritual beauty and bounty. My writing may not be taken for that Allah has said so just for convenience otherwise He is not powerful enough to throw his real worshippers into hell. May Allah forgive me. I have said that Allah is really competent and strong enough to pardon the sinners and throw the real believers in hell. And he has shown immense gratitude towards his obedient subjects by opening up this reality and saving them from wrong path.

In order to further illustrate the above mentioned facts I draw your attention towards two non-Muslim beliefs. Christians believe that having crucified himself, Lord Christ has paid for the atonement of Christians. Hence now any Christian may sin and sin he will not be thrown into the hell. What can be the psychological effect of such teachings? Will he play with sins and bad acts, or will he save himself? Decide yourself about it. Similarly the Hindus believe in Karma "action", that is, man will get the reward of his good deeds and punishment for his bad deeds automatically. Allah is not competent enough to punish the good fellows and pardon the sinners. This belief also makes man oblivious of the Bounty of Allah. Such a man can never be God-fearing. The link with Allah is maintained only till we have His fear and expectation. But the two above mentioned beliefs psychologically cut completely the link with Allah. Will you still disbelieve the quality of Islamic teachings? Pray remember that it will not be asked why you remained poor? Why did you not attain knowledge? You will be only asked that when you had accepted Islam willingly and cried hoarse in your belief for Islam why did you not act upon the injunctions of the Holy Quran? Why did you act upon forbidden

injunctions and why did you not perform those acts which were ordained by me?

3. The answer to the third question: Such arguments come to the mind of man as he has not the correct appreciation of the power of Allah. He quotes a king in comparison to Allah and says that if a man is not at fault what business Allah has to punish him. The objector does not think that the king himself is a created creature, helpless and mortal. He is similar to other persons in the scheme of creation. Really he has no power to punish anybody who is not at fault. But Allah is the creator, mighty and ever-lasting. When there was nothing He created this universe. He only knows why? But He created it with His will and wishes and did it in the way and order and made as he desired. He did not consult anybody. Therefore, He is answerable to none. So far experience and observation are concerned; Allah has created in pairs and opposite to each other - wet, white and dark, sweet-smell and bad-smell. hardness, power and weakness, virtue and evil, mischief, goodness and richness and poverty. In short, look at any angle and observe any matter you will find its opposite. And in reality nothing can be discerned without its opposite factor. The fish which has been born in the sea and does not know the reality of land and its hardness and other conditions cannot have the real knowledge of water. Thus if there would have been no poverty, there would not exist affluence. Had there been no wickedness, then would not have been goodness; no trouble and punishment, no rest and pardon. Had there been no infidel, Islam would not have existed and if no hell, no heaven. This means that things are discernible because of its opposition. Therefore only one has the right to criticize Allah who has created the world as designed by Him in a better way.

A potter was making toys on his wheel. Putting the lump of clay on the wheel he made a man. When it was getting finishing touches, the potter thought to make it a king. Hence he put a crown on its head and kept it aside after taking it off the wheel. He put the other lump of clay on the wheel and made a man. When it was

about to be completed he put a beggar's bowl in its hand, made him a beggar and while taking it off the wheel put it by the side of the king. After sometime one of his friends came. Seeing the toy-king and beggar he said brother, what was the beauty in that clay that you made it a king and what was wrong with this clay that you made it a beggar. The potter said, well if you have objection about it let me change it. Hence he broke both the toys and made a beggar of the clay which was a king, and a king out of the clay which was beggar and kept them on the ground. In the meanwhile one of his friends came and raised the same objection after seeing both the toys which were done by his previous friend. He again broke them and changed them, that is, he made the king a beggar and the beggar a king and kept them aside. Again one of his friends came and raised the same objection and the potter again changed the toys and went on doing it throughout the day. In the end he came to the conclusion that he will be able to do nothing if he goes on doing like this according to the will of others. Hence he vowed that he would not listen to anybody in future and will make whatever he will desire. This example is not perfect as the clay is not the creation of the potter. Allah has himself made the clay. Again the potter cannot put life into it. But Allah has created life, soul, self and wisdom and sense and has put them in man. If the potter has so much command over the clay which is the creation of Allah that he can make king and beggar out of the clay made by Allah, then has Allah not even this much power?

The Quran says: "Had truth been subject to their whims, the heavens and the earth and all those that are in them would have been depraved (23:71). Now remain the jinn and human beings who have been created for hell itself. They will feel no pain in hell as they have been made of the substance hell has been made. They will be alive and happy there as the insect of fire "the salamander" lives in fire. They have been created for the purpose of filling in the hell when it is cleared off the Muslims after going through their punishment and entering the heavens so that the hell may not remain empty. It is obvious that if they too feel pain it is against the

judgment of Allah. The Quran also proves the same that everyone will not feel pain in hell It is stated in the Quran: "Not one of you but will pass over it: this is with thy Lord, a decree which must be accomplished (19:71).

It is obvious that most exalted souls will also pass over it (hell) will they feel the pain? Certainly not.

The truth is that those who consider man to be hundred percent helpless are also wrong and those who consider man all-powerful are also not right. Experience and observation tell us, so far man is helpless he is also independent to some extent and he will be cross-examined on the day of resurrection on his doings as a free agent though very little and insignificant. The family in which the child is born and the surroundings in which he is brought up have their particular moral, social and cultural standard. The child develops the character according to this standard. He is quite helpless in this. Whatever education he gets, whatever moral and mental development is ingrained in him and the trade he adopts for his livelihood according to the surrounding and family standard he is indeed helpless. But after acquiring knowledge and experience when he is face to face with two things - one which is good and the other which is bad; one, which is useful and the other harmful and he knows well the usefulness and harmfulness of these things and he has power to choose between the two - then he is a perfectly free agent to accept whichever he chooses. If he chooses the harmful thing and adopts it, then certainly it is his fault. It is not the fault of luck. The sins which are known to man and he knows their evil effects if he commits them and ruins his health and spiritual power, becomes a pauper, goes to jail or is hanged, then what is the fault of his luck?

Many of the western writers have described downfall of Muslims due to their faith in luck. But they did not ponder over the fact that those ancient Muslims who achieved greatness were much more believers in luck than us. Yes, the difference is that they believed in luck with action. We believe in luck without action. A small group of persons fought the multitude: extreme privations and difficulties were borne by them without any murmur and they

welcomed dangerous situations why? Only because they believed in luck. They had perfect belief in the Verse of the Holy Quran: "No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence" (Chapter Al-Hadld- Verse 22). But they also had perfect faith in the saying of Allah: "every man has a fixed time of death. When the time comes not a second can be delayed". They knew that whatever privation has to come will come. But nothing will end their life till the appointed time of death. Therefore, they continued their efforts till death as ordained in the Holy Quran. But we believe that whatever is in luck will happen, then why work at all? We do not understand that by not doing work we are inviting Allah's punishment due to disobedience and are ruining ourselves continuously. Remember that luck does not mean that whatever has been written by Allah, He is helpless in undoing it. Allah is always capable of changing the order of the world wherever and whatever He desires as opposed to the regular movement of the world. It is stated in the Quran: "Allah abrogates or confirms whatever He will, for He has with Him the Mother of the Book (13:39)

The fifth fact is that my descriptions revealed that punishment and reward begin just after death although the Holy Quran says that punishment and reward will begin after the day of resurrection. The answer is that there are verses justifying both the views - those which denote punishment and reward after the day of resurrection and those denoting just after death. Therefore there are two groups among the learned theologians. But majority of them are those who believe that punishment and reward begin with death. Apparently these two kinds of verses tell us that there is contradiction in the description of the Holy Quran. But the fact is that there is no contradiction at all in the description of the Holy Quran but whatever has been said is true word for word and there is no need of any interpretation or wordily duel. In reality as every nation among the innumerable nations of the world differs from each other to some extent, similarly there will be differences between the souls. In certain groups of souls this difference will be

very meager but in certain as much as earth and heaven apart. This group will differ in its feelings and knowledge so much so that few among them will not even be able to guess on the day of resurrection how much time has elapsed between deaths and now and how it passed. Some will have more feelings and knowledge and some much more. It may be said that some will have the feelings of ignorance and dream. Some will be a little cautious and some wide-awake. Accordingly we get its proof from the Holy Quran also. In Chapter Al-Aaraaf, verse 30, there is the description of two groups each of which will complain to Allah that so and so had misled them; therefore they deserve double punishment. Then Allah will reply; "Everyone is having double punishment but you do not know". If you ponder over this state of feeling it is also found in this world. Majority of human beings spend their life in such ignorance and senselessness that even if they live for hundred years they will hardly know about themselves or the world whether they spent their life in pleasure or pain. Similarly there are hundreds of nations who hardly have any feelings about their poverty or degradation. Go to the abodes of poor and beggars and see for yourself. They are usually in tattered clothes and have rotten and dry pieces of bread to eat but still they are happy in their own surrounding. They raise peel of laughter and dance and sing and enjoy life fully. Why? Because they have no knowledge and feeling of their wretchedness and poverty. If they can properly guess their condition they may either commit suicide or kill the rich people and take possession of their buildings and wealth. In reality pain and pleasure are nothing by themselves. They are the result of comparison of different conditions and circumstances. It has been said through Abu Huraira in Mishkat Shareef that Holy Prophet (Sallallahu alaihi wa sallam) said: "When Allah created knowledge He ordered it to stand up. It stood up. Again He said, get back. It got back. Again He said sit down, it sat down. Allah said that I have created nothing better than you. I call to account because of you, become angry because of you. There is reward because of you and there is punishment on you." This Hadis leads

to the conclusion that punishment after death will be according to knowledge and understanding or in other words everybody will feel the effect of punishment according to his own feelings. If you have any doubt about it, then go through the other Hadis of the Holy Prophet which is clearer. Holy Prophet has said: "Man offers prayer and also fasts; gives alms and performs Hajj and Umrah. But he will be rewarded and punished according to his knowledge on the day of resurrection"

If we ponder over the above verse coordinating these Hadis we can well understand that as man feels pleasure and pain in this world according to his knowledge and intellect similar will be the case after death. In short many souls will be so care-free and careless that when they will be brought to the resurrection field they will utter: "We had just slept" or" I had lived a day only on earth" etc. etc. But there will be such souls which will have comparatively better knowledge of the life on earth and life from death to the day of resurrection. Allah has said about them in the Quran as those who know, that is, "those knowing have the knowledge how long they lived". There is another Hadis of the Holy Prophet in which he has said that there will be three groups on the day of resurrection from the point of view of examination. "One which will pass off without any examination. The other which will have light examination and the third which will have the hardest". The meaning of this Hadis is this that those persons who reach their most exalted station or paradise will not be required to go through test. Those who will be nearer it will have simple test but those far away will be put to real hard and difficult test and examination, that is, whatever punishment one deserves according to his actions, having given them they will be taken to their most exalted station.

Now you should know what the day of resurrection is. The word Qiyamat denotes the state of standstill, that is, at present every particle of the universe is in motion. (This has been proved by scientific discoveries) But on the day of resurrection this motion will stop and everything will standstill in silence with due respect and attention before Allah as is done while standing for prayer. As

the motion will stop, the shape and contours of things which appear now will be extinct and all the veils will be lifted and everybody will know his place and distinction in relation to his nearness and knowledge of Allah according to his learning and intellect. In Chapter Hud verse 9 it is said: "People of hell will abide in hell and those of paradise will abide in paradise so long as the heavens and the earth endure". Again in Chapter Ibrahim.Verse 48 it has been said: "On the day when the earth shall be changed into a different earth and the heavens as well". These two verses reveal that people of the hell will live in hell till the day of resurrection and those of paradise in paradise. And on the day of resurrection when this earth and heavens will change they will be given abode in the changed hell and paradise. It is in the Holy Quran that people will be raised with this body on the day of resurrection (Chapter Qayamat, verse 3). This means that on the day of resurrection all will get new paradise and new hell according to their actions and they will ever live there with the same body. However, only Allah and his Prophet have the real knowledge about the day of resurrection. Only Allah knows the right course. But the above verses of Chapter Hud and Ibrahim surely prove that punishment and reward begin with death.

After narrating so much now I will tell you what you gain through spiritual journey.

GAIN THROUGH SPIRITUAL JOURNEY

FIRST PERIOD

1. After taking oath of allegiance from any perfect saint or developing spiritual contact with him and after observing the ten rules mentioned before with perfection and devotion one feels a strange type of consolation and peace of mind and develops the feeling of happiness.

2. His desire towards spiritual progress increases. He develops his nature for good deeds and his desire to eschew evil takes a firm footing.

3. He feels pleasure in prayers and gets emotional ecstasy in remembering Allah and feels under the sway of perpetual bliss.

4. Sometimes the heart-beating increases which gives feelings of happiness and intoxication and at every heart-beating starts automatically "*Pass Anfaas*" i.e. (Allah-Allah). This is called the continuous remembrance of Allah. Many seekers do not have it.

5. There develops in the heart a degree of warmth and excitement together with excitement and cheerfulness which lead to intoxication and ecstasy. This is the thing which Sufi poet call wine and later on those poets who are bereft of mysticism have sung its song so much, that the common fold have taken it to be the common wine which is prohibited in Islam.

This state of mind is also called absorption. For the seekers it is the greatest gift and blessing of Allah. This does not take place because of prayers and remembering Allah but is bestowed through the spiritual guide. This is the assignment and trust from Holy Prophet and is given so that the seeker forgets all the unnecessary things of the world and proceeds on and on to the spiritual journey by tolerating all the troubles and tribulations without any murmur. This state of mind is also found among non-Muslims saints such has Sadhus and Christian monks. But only the real saints and those having discerning eyes only know what is the

difference between warmth of heart-beating of non-Muslims and Muslims. The former is imitation and latter is gold; that is copper and this is gold. This absorption in reality is the vehicle on which the seeker, while riding, completes his spiritual journey very easily. But it is regretted that nowadays it is taken to be the final aim of piety and spiritual journey. The heart in which the spirit of absorption has taken root, if the spiritual guide is not perfect, the seekers, after riding the vehicle, instead of proceeding further on spiritual journey starts nurturing and rearing it and dies with it. In the heart of certain people develops ice-like coldness instead of warmth but there is the same situation and pleasure as is in the state of warmth. With the development of absorption, the seeker is endowed with the power of manifestation and he starts performing miracles of ordinary type and he develops such a power of attraction that people are drawn towards him automatically and begin to obey him as a matter of course. This tendency may lead to great harm to the seeker. Firstly he develops pride and greatness which is the greatest obstacle in the way of spiritual uplift. Secondly, among those who are attracted are masses and also the rich people, males and females and children. And all of them are ready to obey him without any murmur. At such a time if the seeker has not the protected hands of a perfect saint he performs such dirty and disgraceful acts that this vigilant wealth is snatched away from him and he remains of no use either to this world or Deen. Do not take state of absorption as the power of mesmerism or hypnotism. It is thousand times more subtle and effective. Those spiritual teachers who endow these seekers and pupils without sufficiently improving and building up their character do not do any good to them rather do utmost harm to them. They become the cause of their ruin. This power should be given in a seeker when he develops sufficient power of tolerance and gains standard position and place in spiritual exercises and moral control.

The state of absorption also leads to another kind of loss, that is, certain seekers have not the capacity to bear this heavy burden and they become out of mind and senseless and are called

Majzoob (one who is absorbed in divine meditation but not in full possession of his senses). Such persons must have honored place in the life hereafter as they become so in pursuit of Allah's, way. But they ruin their worldly life which is not justified according to tenets of Islam. They are neither reliable guide nor persons to be followed blindly. Illiterate and uneducated persons always surround them taking them to be educated persons and ask for a favor from them forgetting Allah which is infidelity. From this point of view MAJZOOBIAT (state of non-possession of senses) is a very harmful thing. In view of these things it is the bounden duty of the perfect saint to keep an eye on the capacity of his seekers and Mureeds. He should not allow his Mureed to get involved in absorption beyond his capacity otherwise he will be responsible for the ruin of the children of his Mureed as well as to Holy Prophet for his (Mureed's) being bereft of the loyalty to Allah.

If a seeker develops the power of absorption to a dangerous degree, the best method to check it is to entangle and absorb him in mundane affairs; his remembrance of Allah should be curtailed or if necessary should be stopped temporarily. If the state of absorption develops after reaching higher spiritual stages the seeker should be given lessons in the art of meditation.

When the state of absorption is moderate it is called BASAT (diffusiveness) and when it is non-existent it is called QABZ (contraction). The state of contraction is very painful for seekers. But it is a natural thing. There is not a single seeker who does not have contraction. Contraction is not a bad thing. This is the urge of human nature. No seeker or human being remains stationed to one stage. Every condition increases or decreases gradually. Sometimes it increases beyond bearing and sometimes it is not found at all. When diffusiveness takes place after every contraction, the seeker finds him a little beyond the previous place. Even the Holy Prophet also underwent contraction.

Chapter Ad-Duha was revealed at the time of contraction and what has been given in this revelation, that is, "And what comes after is certainty better for thee than that which has gone before" means this that whenever you will get over your

contraction you will find yourself in a better position of diffusiveness than the previous one. Hence one should not be scared of contraction nor get perturbed. And this should not be taken to be SALB (negation). Negation always - is due to persistent committing of sins knowingly. May Allah save the seekers from it.

If contraction is of long duration and unbearable, the methods to get rid of it is to get involved in more prayers, reading of the Holy Quran and especially nocturnal prayers. He should keep fast and should keep such company where there is constant reference and remembrance of Allah and Holy Prophet. He should also go sight-seeing of rivers, jungles, mountains and meadows. He should go through books of pathos and inspiring poetry. If he is inclined towards Chishtiya sect of spiritual journey he should take to musical concerts.

6. Those 'who remember Allah according to Nakshabandiya sect their LATAIF (inner Visions) such as Qalb, Rooh, Sir, Khafi, Akhfa etc get aroused, that is, they start remembering Allah or get illuminated or the seeker sees their light such as yellow, red, white, green and black etc. This light appears to some seeker like the fire-fly, to some like a lamp and to some so much that the entire room is illuminated and still to some so much that the entire earth and universe get immersed into it. And some see nothing at all. You can come across about these in the books on mysticism. Hence I do not like to go into detail.

7. You see real dreams. You start seeing what is inside the graves and while wide awake you see souls. This is also a kind of blessing but also a kind of hard ordeal. Like contraction Kashful Quboor (opening of the secret of graves) and seeing the souls have their dangers associated with them. Firstly it is so captivating and interesting that nobody wants to leave it and proceed beyond. Secondly many seekers develop in themselves pride and greatness due to this. Thirdly many seekers take the seeing of souls as the last limit of spiritual journey and piety. The result of these three things is that the seekers neglect about all the Ashghal and Aurad (recitation of sacred phrase or verse) which is essential for

completing the spiritual journey.

They do not understand that it is the beginning of spiritual journey. You have not put even your first step into the circle of Dairah Walayat (Orbit Union, especially of Allah). I myself know many such seekers who got so much entangled at this stage that they could not proceed any further and were deprived of their real aim - acquiring knowledge and vision of Allah. Hence it is narrated for the benefit of those real seekers that if they come across such experiences and manifestations they should not give any importance to it. If possible negate it altogether. If not possible, set it aside and proceed on and on and do not get slow till you cross Adam, as the Reality is known beyond Adam only. Those who take beholding of souls as a great achievement should remember that nowadays in Europe and America there are innumerable spiritual societies where souls of dead persons are invited and having created as a body are introduced to their relations. Photos of these souls are also taken. Many souls bring messages for the worldly people and pen articles for them. In a spiritual magazine I read about a doctor who was dead but his soul having a body operated upon a sick person who recovered. It is impossible that such incidents which appear in renowned magazines are based on lie and untruth. Many of my well-educated and honest friends who have come from Europe have told me that they themselves have seen such spiritual gathering. I myself have seen in my younger days a man who used to fetch anything you desire and for which you can pay located in distant places. When I inquired whether the agent is a jinn or similar soul, he replied that it is a soul which is with him and will remain with him till his death. I took such things as wrong and untruth before this occurrence. But after seeing it with my own eyes a sort of revolution came in the way of my own thinking and I also tried to learn it but Allah's mercy saved me from such nonsense (because though true such things are really nonsense) and put me to my usual path. I wanted to tell that those persons in Europe and America who show such shows are called Medium. They are very ordinary people. They are not saints. This proves that the power of seeing souls or calling them has no

significance in comparison to efforts of manifestation and vision of Allah and in spiritual journey and wisdom it has no recognition at all. Yes, the meeting of the souls of Prophets and saints is really worthwhile and full of blessing and happiness. Or if somebody gets bounty from the soul of some saint (worldly benefit is no consideration) or gets learning which may be really worthwhile. But this happens very rarely.

8. Man is endowed with the power of attraction and miracles. During this period very ordinary type of miracles take place but the beginners consider it very significant and take themselves to be saints of very high order. This is very significant blessing but if it is not protected by the benign hands of Allah, it may prove to be very harmful. Many seekers develop pride because of his. This pride gets into the heart so slowly and secretly that even the seeker does not know about it. But this leads to check in his progress. Nowadays it is considered to be a great achievement and sign of sainthood and the wish to go ahead and proceed further do not come to the head of the seeker; During this period divine inspiration enables one to know something of the past or future. But this happens with many ordinary people also such as astrologers, astronomers, fortune-tellers, predictors and palmists. Therefore, it is useless to be proud of this blessing of Allah and to boast about it. This is not the aim and object of Wisdom rather it is an impediment in its way. Muslim seekers never try to earn and learn these things. Such things develop automatically during spiritual journey. But non-Muslims try very hard through tough spiritual exercises to achieve it. The aim of Yoga is this thing. By giving miracles in the status of sainthood three evils crop in. Firstly, one cannot differentiate between an yogi and a saint. Secondly, the seeker having been proud of it loses his onward march to spiritual journey. Thirdly, the masses having forgotten Allah begin to worship those who show miracles. And this is the greatest evil and is the greatest reason for the downfall of Muslims.

There is one more objection, that is, when Allah has said

that all the power and knowledge of secrets is His special preserve, not even to Holy Prophet, how could the Holy Prophet show miracles? And how his predictions came true? And how these were achieved by saints? The answer is that miracles and manifestations are part and parcel of sainthood but anybody who shows miracles and tells about past and future happenings is not necessarily a saint. In short every saint performs miracles but anybody who performs miracles is not saint. Now the answer of the objection is though none except Allah has the knowledge of hidden things but sometimes he gives such knowledge to his particular devotee and similarly he gets miracles performed sometimes by somebody so that people may be drawn towards him so that it may help publicize truth. Miracles are not intentionally performed by saints but it takes place in the state of ecstasy and it is not even known to them that what they are saying or doing. Now is the problem of Holy Prophet having knowledge of hidden things. One group believes that Prophet (Sallallahu alaihi wa sallam) has the knowledge of the hidden world and the other denies it altogether. The first group says that when all the prophesies of the Holy Prophet have come true how can you say that he did not have the knowledge of invisible world. The other group answers that when Allah has himself said in the Holy Quran.: "Say I do not say to you I have with me the treasures of Allah, nor do I know the unseen nor do I say to you that I am an angel" (Chapter Al-Anam, Verse 50). Then how can we accept that the Holy Prophet has the knowledge of unseen world? Outwardly both the groups seem to be right. Then what is the reality? The reality is that both the groups are habitually engaged in discussion for the sake of discussion otherwise the matter is very simple. So far the knowledge of the secrets of the entire universe is concerned it is only with Allah, that is, Allah has all the time knowledge of every particle of the universe. For example, He knows even this much that in such and such stars or in the bed of the sea or in the holes of a tree such and such insect needs sustenance. But the Holy Prophet knew only those things Allah wanted that he should know them or Prophet

himself wanted to know them or turned to Allah to know them. The Holy Quran also proves it. "He does not reveal His secrets to any except to him whom He chooses as an apostle (Chapter The Jinn Verse 27).

The truth is that the knowledge of secret is nothing for Allah because He has knowledge of everything all the time. It is only for the devotees.

The next question which arises is, then, what is astronomy and geomancy? The answer is that these doctrines were taught by Allah to those elevated souls sometimes in the past for the accomplishment of his creature's desire and performance. But because they are not in its true forms as other teachings, it is prohibited to act upon them and believe in them. Now it is meant for pastime.

Remember that no Musalman demanded miracles from the Holy Prophet. Only non-believers demanded it. Musalmans only got training of faith and morals and got solutions of the problems of mundane life. Similarly no true disciple demands miracles from pious persons. Miracles and noble and excellent deeds were performed by holy men in order to make non-muslims Muslims as the non-Muslims used to take it as the standard of life. But now even the Muslims believe miracles and unusual performance as the standard of piety and lose the right path by following in the footsteps of those performing miracles and considering them pious persons.

9. The ninth thing which is achieved is the purification of morals and in wisdom, in reality; it is the most important thing to do. If the seeker does not develop true virtues, then absorption, manifestation, miracles and visions of sows are ruinous instead of beneficial both individually and collectively as I have described above. It is regretted that purification of morals being so essential is so much ignored these days. But individual as well as national progress cannot be achieved without its attainment. I shall deal with it in detail. But only remember here what Holy Prophet has said: "I have been sent in order to complete virtues". And you

ponder over how far you have followed in his footsteps. If you have not done it, it is useless to shed crocodile tears over the downfall of the Muslim nation.

10. The tenth thing is realizations. When the seeker acts honestly and devotedly upon the above mentioned instruction and his acts are accepted by Allah, then he is shown some positive signs which convinces him hundred percent that Almighty Allah has taken him in the group of his chosen persons. This sign is usually shown as a spiritual manifestation, that is, in the state of half awake which is sometimes very clear and sometimes in the shape of simile and metaphors for example, some are told in clear words that "you have been taken into the group of my pious persons" some see that he is being crowned; some see that he has been made an Imam etc., etc. Now to the second period.

SECOND PERIOD

1. There is a definite engrossment and devotion in all the praises of Allah, efforts and actions and there is more ecstasy than before.

2. There is the feeling of presence in prayers, that is, first the seeker feels that Allah is present and He is seeing me. After sometime he feels that he is seeing Allah, that is, he achieves first the ordinary place of perfect faith and, then, higher status.

3. Absorption and its effects are much more than before but simultaneously control over them also gets fumer but they are not let out.

4. Intrinsic luster begins to be seen. It is light which is different from the light of Lataif (lustre).

5. We start strolling in Aalam-i-Mesaal, that is, spiritual rays of NASOOT-MALAKOOT etc., as they become thinner and thinner in their layers, their sight is visible. This is a little to some seeker, more to some and to many nothing at all. Among them many are so absorbed in the remembrance of Allah and in his love that they do not have time and capacity at all to see anything and some have their eyes covered by Allah, otherwise they would get so much stuck up in these interesting and lovely sight and would

not be able to complete the spiritual journey. Such seekers are very disheartened and think that they are not improving in their spiritual journey. But they do not know that it is a blessing of Allah that they see nothing. When such seekers feel disheartened they should see whether there is improvement in the relationship with Allah and the heart is full of warmth of love or not and morals are being mended or not.

6. There develops power of superior type of absorption and miracles but its occurrence is very rare or it takes place in secrecy, that is, worldly people do not know that such and such work has been done due to the courage and supplication of that pious man. And this is a great virtue. You can yourself judge who is a great soul - one who allows himself to be known after doing deed or one who does not let it be known to anybody? Superior type of absorption is this that the writing on Lauh Mahfooz (the guarded table on which, according to Muslim belief, the doings of mankind have been recorded from eternity) is seen and the superior type of miracles are this that one .has control over matter. But the seeker becomes more and more afraid of Allah and believes finally in surrender and assent in proportion to the power and control he is bestowed with, that is, he does not do anything. He is happy in whatever Allah does.

7. The state of eternal extinction and liveliness starts occurring. This happens like this. After going in for a longer period in the exercise of Nafi Maa Siva Allah he develops such an engrossment at times during day and night that there remains in him hardly any idea of his surroundings and he has only the idea of Allah in his mind. This engrossment gradually develops so much so that he forgets his surroundings rather is oblivious of his self. But he understands this much that whatever he feels is Allah and Allah alone. That is, though he does not feel for his body; he has the sense of his self. Having reached this stage, there can develop several other situations: one is this that one is inclined more towards its surrounding and things around it and he has less and less feelings about his being. In such a situation he sees sometimes

that all the things are busy in remembering Allah and thinks that they are kneeling before him. The second feeling is that after losing the perception of surrounding and things around him, there remains the thought of the presence of Allah alone. But he has some idea of his personality also. In this condition he feels as a part of a whole being. Third stage is this that he feels that the being of Allah and his own being have been mingled in their feelings. In this condition he thinks that he is all in all. Fourth condition is that he forgets his being altogether and also there does not remain the feeling of Allah, that is, there is neither the one who feels nor the feelings. This is the state of complete annihilation. Previous feelings are defective. After firming up the state of annihilation if the seeker continues his efforts and does not stop here, then he starts feeling about himself again. And gradually he discovers the personality of Allah and his own self all the things separately or he sees through the eye of his heart. Now he realizes that Allah is Allah and creation is creation. Allah is creator, everlasting and all-powerful and all the creatures are prone to destruction and helpless. This is the state of everlastingness. If any situation among this becomes permanent, then it is called spiritual ecstasy. But remember that whether it is the state of spiritual ecstasy, it is not always present. The feeling of ecstasy does not remain for long. The belief that is developed due to spiritual ecstasy becomes a part and parcel of the character or the seeker and when he is in his senses it remains in him and is visible in his actions and expressions.

8. It is necessary to describe the state of Wahdatul Wajood (doctrine of Unity of Allah) because in this book I have touched upon the subject here and there and have mentioned it as the greatest factor of the downfall of Muslims. Listen, Allah says in the Holy Quran: To Him mount up (all) words of purity: It is He Who exalts each Deed of Righteousness, that is, it is a law that pure words soar above and right action raises high those who do it. Science has discovered that once the sound is created it is never destroyed. The Holy Quran told us this secret fourteen hundred

years ago. Science has not discovered how actions continue to exist. It will be done in due course of time. But it has been told in the Holy Quran long before. Hence besides this verse there are many verses in the Holy Quran on this subject. For example, "Your actions will be shown in corporeal state on the day of resurrection "or" one will be shown his good and evil deeds however insignificant it may be". However it was an interposing sentence. My aim in describing this verse was as much as the seeker improves in his remembrance of Allah and his virtuous deeds his soul becomes sublime, conscious and wide awake step by step and layer by layer. He gets the view and knowledge of those regions through these rays though he may not see anything through his physical eyes. When this ray is illuminated till the end of Hahoot and the position which is in Alam-e-Hoo gets awaken then one comes across strange phenomena. As forms and figures are non-existent and personal and qualitative lustres are mixed up hence when its manifestation and knowledge come to the head of the seeker he is swayed by strange notions and feelings and unexpected words come out of his mouth.

This is the place where Hazrat Ibn Arabi cried out Wahdatul Wujood. It so happened that the soul of Ibn Arabi due to inherent capacity was very much influenced by personal illumination and as there was no existence of forms and shapes he took; these illuminations as self, that is, he took illusion as reality. Hence he says: The universe is Allah. It is the lustre in which the unity has revealed itself. "The unity has merged and shrouded itself completely in those illuminations. But beyond this unity has no existence". In these words Hazrat fun Arabi has not denied at all either Allah or His unity but has expressed that Allah does not exist beyond the things of universe. This was the defect of his manifestation. Allah also exists where the material world, Alam-i--Misaal and Alam-i-Amr come to an end. He also says:" After this world is Adam and the seeker should not try to find out Allah in Adam as there is nothing except pain and toil". He has written this on account of his personal experience although the real worlds of Lataaif Awalam begin from Adam as I have already described in

the previous chapter. He has said so because when after crossing Hoo he entered Adam he did not feel anything there at all or it may be said like this that he could not get the knowledge *of* the negative illuminations *of* Adam. Then he lost courage and finished his spiritual journey. Had he could have patience over the troubles and toils *of* Adam and would have reached the world *of* Basaait, after crossing it he would not have been involved in this mistake and misunderstanding. He has described many such things in Fatuhat-e-Makkiya and Fasoosul Hakam. But such writings do not make him liable for infidelity. It may only be said to be misunderstanding of manifestation.

Even before Hazrat Ibn Arabi such utterances have come out *of* the mouth *of* several pious persons during the sway *of* spiritual intoxication but they have given satisfactory explanations about them. Hence it was not mentioned very much. But Hazrat Ibn Arabi described the things which he took to be true in a voluminous book with all his power *of* learning and knowledge. More mistakes have been committed by Sufis who were born after Ibn Arabi. Among them were many who experienced similar manifestations as Hazrat Ibn Arabi. They supported the writings of Ibn Arabi vividly. But many Sufis who are dead or even those who are alive and who have neither gone through such experiences nor have reached such elevated places believe in Hama Oost in imitation of Hazrat Ibn Arabi and his corroborators and verifiers and their innumerable followers and adherents who are mostly ignorant in imitating their guides think that "everything is Allah". May God forbid. It is strange why do these people do not turn to the Holy Quran which says openly and clearly that kingship is only for Allah. He alone is the creator *of* this universe and has complete supremacy in every way over everything in it "Say; Allah is the creator *of* all things, and He is the one, the Supreme" Chapter Al-RAD).

The main reason for the dissemination and publicity of this doctrine among the masses was the irreligiousness of Emperor Akbar and the publicity and propaganda of his Deen Elahi which

was originated by him. Who does not know that Akbar had propagated this religion because of political motives so that his Hindu subjects, who were in the majority, may be happy and contented. The greatest claimant of Deen Elahi were the members of the court of Akbar specially learned people like Abdul Fazal and Faizi who had not their equal in distant places in logic and philosophy. Their matchless writing brought forth several results. Firstly Akbar being pleased with them raised them to the pinnacle of glory by granting them honor and distinction. Secondly, non-Muslims became happy to know that the last faith of spiritualism among Musalmans is the same as in their religion and the awe of splendor of Islamic unity of faith vanished from Hindus mind. Thirdly Musalmans themselves began to think that the concept of Oneness of Allah is not their special preserve but is also found in other religions. And the sense of superiority that was in their mind about their own faith dwindled and carne to an end. Fourthly many Muslim theologians and masses in order to gain the favor of the king and courtiers started praising the doctrine of Hamaa Oost so much so that after three or four generations this belief gained the same status and position in the Islamic mysticism as was the status of Oneness of Allah in Islam. And today whoever is saturated with mysticism says that there is no difference in infidelity and Islam.

Hence the extent of damage to Islamic thought which has occurred due to the belief in Wahdatual Wujood (doctrine of Unity of Allah) has not been surpassed by any other belief. The reason for this it; that the fountain head of Muslim belief is Oneness of Allah. And this belief in Unity of Allah strikes at the root of Oneness of Allah directly. The tragedy is that these people who take every particle as Allah, claim to be believer in Oneness of Allah. The mass does not know well all these things but those who have lived in the company of such Sufis know well what are their beliefs. It is written in a book on Sufism that once a few pious people said among themselves that they have not seen a perfect Unitarian. They decided to search out a perfect Unitarian. Hence four of them started on a search for such an Unitarian and searched

every corner of the world. After years of search, when they were returning disappointed they saw a naked man sitting alone in a deserted place and he had no worldly possession. Through inner reflection they found out that he was a perfect Unitarian.' Hence all of them went to him and stood before him. The saint raised his head and asked what they desired. One of them replied that he wanted to know what perfect Unitarianism is. The saint asked for a cup. It was given to him. The saint urinated in it and drank it and said: 'This is perfect Unitarianism. May Allah forgive us. Such a behavior is not even known among non-believers but believers in Hamaa Oost have perfect faith in these things. I have read in a book that once Hazrat Maulana Shah Abdul Aziz after performing his Juma prayers in Delhi's Jama Masjid was going back home. When he went behind the mosque he saw on the road a naked Majzoob (attracted). Incidentally the maulana got a glimpse of him and uttered. "May Allah forgive me. The naked Majzoob cried out and said: Moulvi, this is the Alif of your Allah. Why do you get irritated? Heaven forbid. Similarly thousands of stories are famous and are incorporated in books and our socalled Sufis enjoy them while going through them. Hence one more story which I have read. Perhaps it is in ABRAIZ TABRAIS written by Hazrat Abdul Aziz Dabbagh. The story runs that once two saints were great friends. Incidentally one had to go on a journey. He was anxious that his wife was alone. Who should be her guardian? He thought of his saint friend and thought that who could be a better guardian of his wife than he. Hence putting her under the charge of his friend he went away. When he came back after several years of wanderings, he saw a child in the lap of his wife. He asked her: How did the child come? She answered that the child was from his friend under whose charge he had placed her. He was very much grieved and went to his friend and asked whether he had committed such a treachery. He said, "What crime did I commit"? You are Allah, I am Allah and that woman is also Allah" The poor husband kept quiet because he himself was believer in Hamaa Oost.

In fine, there are thousands of such stories. Besides these there are thousands of poems in Urdu and Persian on this subject not only of those poets who are not conversant with Sufism and have read these books and have adopted them in their poems but are associated with those poets who were famous as Sufis. Such poems, if copied may be sufficient to fill in pages. Therefore, only a few are mentioned for examples.

A very famous Sufi poet says: "If not Allah, I shall recite Ram Ram" etc. etc., The influence carried by such poems on the mind of illiterate mass of people and the resulting acts and beliefs can better be imagined.

Those well versed in Sufism and also those saints who have performed the spiritual journey have tried to explain that Wahdatul Wajood is not a reality but a stage in the spiritual journey which comes and goes. Hence those who do not actually experience it and come to know about it in books should not believe it at all; should guard against fixity and differentiate between stages otherwise they will be carried by infidelity. But as long as the seeker does not pass through this stage and experience and crosses it he cannot know the reality. Therefore, those who do not know even A.B.C. of spiritual journey cannot understand at all the description of Unity of Allah by Hazrat Mohyuddin Arabi or other elevated saints. Hazrat Mohyuddin Arabi was such a great scholar and saint that after him none dared to write and say openly any thing against Wahdatul Wajood. This honor was particularly the luck of our spiritual leader Janab Sheikh Ahmad Mujaddid Alf-Sani. He criticized this belief so vehemently and vociferously that the thick layer of dust of infidelity and denial that had set on the world of Islam due to support of Emperor Akbar cleared off and vanished. But it is regretted that none followed him with such force and emphasis. Hence today also these beliefs are ruining the faith and beliefs of Muslims. May Allah make the Muslims believer in correct and perfect Oneness of Allah.

Muslims have degenerated so much so that they consider the saying of Sufis and poets more authentic than the Holy Quran. Remember that the saying of saints have no place before revelations. They can be rejected. And the poets need not be mentioned at all. Even an ordinary mind can visualize that if there is no difference between Islam and infidelity where was the need of Quranic revelations and the assignment of Hazrat Muhammad (Sallallahu alaihi wa sallam)?

I have written above and once more pen it that the condition of Wahdatul Wajood dawns in the place called Hoo which is a very elevated place. Here faces and outlines, that is contours disappear and one feels indescribable happiness and pleasure. Hence many seekers do not like to cross it and go to Adam and face its trial and tribulations or may be that they do not get guides. Therefore, they make their abode there; take it to be the reality. If a seeker after negating the feelings and pleasure of Hoo crosses into Adam and keep on struggling then at the end of Adam when he enters in the world of Nafs-i-Baseet he will see his soul in the shape of ray or shadow which I have described in the preceding chapter. Here the seeker will think that he is the shadow of the personality but if he keeps on the spiritual journey and his unused soul can attain its perfect reflection then it will be open to his mind's eye that he and everything el e are insignificant creatures and creation. Even Hazrat Mujaddad AIf-Sani passed through such an experience. Hence for sometime he considered man as shadow of Allah but when he completed the spiritual journey to the last point then he declared openly that man and all other creations are insignificant creatures and nothing else. Now perhaps the learned people might have understood something of the reality what is actually Wahdatul Wujood. I do not have the capacity to write more clearly and explain in a better way.

9.Personal Reflections: It starts from Laahoot. They are not rays but actual reflections. With the dawning of such reflections the seeker begins to attain knowledge of those things which cannot

be had through intellect.

10. Correction of Morals: Now the morals of the seeker becomes so transparent that he sees through the slightest defect in it and feels its pinch and reforms it. After this man has nothing else to do except serve the humanity. This is the beginning of grand elevation and perfection of humanity.

THIRD STAGE

Whatever the seeker sees and gains he attains its knowledge in this stage. These saints are called ARIF. They perform very little miracles or do it in secrecy. They spend most of their time in preaching and correcting morals of people. This is the height of perfect humanity. The famous saying of the mystics that remembrance gets you to heaven and efforts lead you to Allah is understood in the last stage of this period.

FOURTH PERIOD

Whatever is gained in the third period, its reality becomes apparent in this period. These saints are called philosophers. Except for serving humanity, that is, preaching and correcting morals of people, they do nothing.

This was the narrative about spiritual journey and wisdom which, by the grace of Allah, has come to an end. Now I shall describe about prayers. But before doing it, it seems better if I open up my own mind about the usefulness and benefit of present day spiritual journey and knowledge and wisdom.

There is no doubt at all that "Wisdom" is the virtuous and most exalted knowledge. The reality of things is gleaned through it: unfathomable secrets are known through it; right kind of

intellect and perfect insight is born; souls become visible; one sees the Holy Prophet and exalted souls; the excursion to Alam-i-Misal and viewing of rays and illuminations take place; the power of knowledge and miracles is attained; control over matter is gained and over and above this, man gets the approach and proximity to exalted messengers and the Holy Prophet. But in my opinion even after attaining all these if any ARIF does not do anything positive for the welfare of the collective prosperity and well-being of Muslims he is useless for the Millat though having everything for himself. The Millat does not need such saints who through charms and amulets get a few sick persons cured and make him healthy or a few poor persons become rich through their prayers or some win their cases or some childless persons beget children and a few non-believers accept Islam and add to the useless strength and number of worthless people in the Millat. Nowadays we need such saints who can turn the most sinful and impious Muslim into true Muslim and a true Muslim, a pucca Momin and believer in Oneness of Allah and through teachings and reflections can create such spirit of sagacity and prudence which may demolish all their differences and disputes and wield them together as one soul and one body. They may differentiate between right and wrong and may learn to work and work continuously after giving up idleness and laziness. They should be full of love of Allah and Holy Prophet and should be always prepared to sacrifice their life and wealth for the revival of Islam and keep to Allah and Allah alone after shunning everything of the world.

Now to the description of prayers.

PRAYERS

Islamic prayers like faiths are better and superior than prayers of other faiths. The prayers of other faiths are simply for spiritual solace and salutation but Islamic prayers", besides solace and salutation, have direct influence on worldly actions and activities and become a source of mending our mundane life and carving a noble character. Those who do not believe in prayers often say: "What is the need of our prayers to God?" Yes, tell them that God does not need our prayers or any other thing as He is free from everything of the world. He does not even bother whether the whole world worships him or denies Him altogether. The meaning of prayer is allegiance, devotion and obedience and these are the corner-stone of faith. Therefore to do what has been allowed in the Holy Quran and not to do what has not been allowed in the Holy Quran is counted as prayers. But according to common law what have been called as prayer are six in number (1) Purity,(2) Prayer,(3) Fast,(4) Hajj,(5) Giving Alms and (6) Jihad; And I shall deal with these in the subsequent chapters. But this will include the secret and psychological influences accruing from them not from the point of view of religious dogmas, their principles and discipline as they have been described in detail in books by ancient writers. I shall deal with the usual influences of character-building.

Cleanliness:

Cleanliness is so much important in Islam that without it even prayers cannot be performed. The meaning of cleanliness is purity and neatness. Allah also loves those who are clean. Hence He tells in Chapter Tauba: "Allah loves those who are neat and clean" Cleanliness includes purity of body and cloth; there should be no sign of impurity of any kind. Taking bath after intercourse is compulsory. No prayers can be performed without it. Besides this daily bath especially on Friday is essential. Muslims do not lay emphasis on daily bath which is deplorable though people of other religions take their bath daily. The Christians before the advent of

Islam even did not clean their mouth not to speak of taking bath. But when light dawned upon Europe and they saw Muslims specially Spanish Muslims taking daily bath and saw their bathing places, they also started their daily bath. But with our degradation and downfall this system came to naught among Muslims. Bathing is good for health. Who can deny it? It generates activity and removes idleness which is the source of in activities. Man feels fresh and happy. In fine, this is the best thing among the principles of healthy living. Of course where there is scarcity of water it cannot be emphasized. Five times ablution also bring forth enough benefit.

Bathing and ablution keep the body clean from dirt. Besides these, brushing the teeth, combing the hair and oiling it and applying collyrium are the traditions of the Holy Prophet. Also to keep the cloth neat and clean. It has been enjoyed to go to prayers with clean cloth. Allah has said in Chapter AI- Araf "0 children of Adam, attend to your embellishments at every time of prayers". It is apparent that embellishments do not mean putting on ordinary clothes but it means such clothes as are beautiful and decorative. Intellect also says the same thing; that is, when we go to attend worldly function or meet a respected man we do the best cloth available. Is there any reason not to do so when we go for prayers?

It is our misfortune that mostly poor and pauper Muslims go to mosques. Most of the rich people do not pray at all and those who do so do it at their homes.

Poor people who are seen in the mosque are usually not very clean and tidy. Non-Muslims seeing these poor Muslims in dirty clothes have formed the opinion that Islam does not teach cleanliness and purity. Therefore those who do not go to mosque in neat and clean cloth bring disgrace to Islam. They should go to mosque in nice clothes so that people of other faith may have respect for our religion. This is also a practical way of preaching

Islam.

The plea of poverty not to wear neat and clean dress is not tenable. Poverty is never a hindrance in the way of cleanliness. It is the habit of idleness which keeps man dirty and unclean. The real reason of keeping dirty and filthy is the habit of idleness and laziness. Otherwise who is there who cannot clean his cloth at home or in pond or in river?

The benefits accruing from cleanliness are so apparent and obvious that they need not be elaborated. Who does not know that:-

1. It is essential to take bath and keep neat and clean as the principles of health.

2. It keeps man happy and smart.

3. It keeps presence of mind and work is done systematically.

4. There is exhilaration in mind and heart and there is a tendency to do more work.

5. In fact cleanliness and purity help man in making him practical in life and that is why Islam has included it as a part of prayer.

PRAYER

Prayer is the most obligatory form of worship. In the Holy Quran Allah has laid stress upon prayer more than anything else. Prayers have countless benefits. But I shall confine only to important benefits accruing from it. These benefits are two-fold: that is, the prayer not only leads to our spiritual elevation but also helps in mundane prosperity and success both individually and collectively.

1. Prayer leads to perfect human conduct: While dealing with beliefs I have already said that the fountain-head of Islamic belief is faith in Oneness of Allah and if faith is inculcated in perfect form in even twenty five per cent of our people, our nation cannot stoop to degradation at all. I had also indicated the identification of faith and it is this that Momin does not fear anybody except Allah and does not depend upon anybody else. But if you ponder over this you will realise that such a man who does not fear anybody and does not depend upon anybody cannot live with others. In the society every human being does depend upon each other and has some sort of fear. Without this the society cannot pull on. Hence the man who is fearless, daring and selfless will behave in the society like a ferocious beast and will not co-operate with anybody. It is apparent that if all the people in a society are like this such a nation cannot weld and unite together. Allah has redressed this with prayer. What is prayer? It is nothing but humility and sense of wretchedness in its entirety - to stand like slaves, to bow like animals in prayer and to press the forehead and nose on the ground like insects. These are nothing but humility. In this way the fearless and selfless conduct of Momin which generates roughness and harshness becomes moderate through the practice of five time prayers and brings forth such equilibrium in conduct which can be only of a perfect man. Group prayer helps more and more in the reconstruction of his conduct and behavior. When all the people line up behind a man without any sense of inferiority or superiority and do the same type of actions five times a day then, naturally, it leads to feelings of fellowship and intimacy and companionship.

It should be understood like this that Tauheed is poison and prayer is such a means which moderates by removing all its evils. And who does not know that when poison is moderated there is no better medicine than this or you may take like this that many lion-like people educate and train themselves in the art of love and affection and humility by gathering together and they develop such a character which becomes the perfect explanation of' hardness in their behavior with infidels and kindness among themselves". The

prowess and elasticity of character of such persons cannot by gauged by even the greatest psychologist of today. And what to talk of such a group character. These are the people who cannot accept slavery of anybody on one side and can never oppress anybody any time on the other side.

2. Prayer creates discipline: It is imperative for a perfect organization and coordination of a superior society. In group prayers restriction of time and actions and movements and obedience to the gestures of Imam or the leader is very essential. Any contrary action makes the prayer malignant and false. What is discipline? It is nothing but complete obedience to rules and regulations and acting upon the dictates of the leader or the commander without any murmur. And are not these things given practical exercises five times a day in prayers? Or can these things be attained in a better way than prayers or can any religion of the world put forth such an example of such a practical and beneficial way of prayers.

3. Prayer is the means for organization. Islam has so perfectly and judiciously organized the method of prayer which has no parallel. First of all small groups are organized and trained in the Mohalla Mosques and, then, all the Muslims of the town in Jamia mosques and those of towns and suburbs in Eidgahs and, finally, all the Muslims of the world collect together in the House of Allah in Makkah. This is such a complete system and built up organization which can be utilized for the benefit of the Millat. It is worth pondering whether those who gather together with divine love and sincerity, their hearts are full of love for the feelings of brotherhood and mutual fellow-feelings. Then, is it difficult to chalk out a program in these large gatherings for future developments and carry them out in a practical way? This can be done only by our religious and political leaders. If they can do so their personal prestige and honor will go up in the eyes of the people. It requires only labor and sincerity.

4. Prayer generates strength for action, how? During early dawn when the temptation to sleep is overwhelming and one does not like to leave his comfortable bed the thought of morning

prayers and presence in the court of Almighty Allah compels the Muslaman to leave his bed and after performing his preliminaries and taking bath or ablution goes to the mosque and offers his prayers and expresses his thanks to Allah who gave him comfortable sleep in the night and made him stand up in the morning alive and active. Or in the afternoon when he gets tired by working since the morning and he does not like to do anything except taking rest after his meals with sheer will power he controls the feelings of hunger and fatigue and offers his prayers. Or during Asar and evening prayers when he is completely tired and exhausted because of work of the whole day and he is full of feelings for rest and recreation, he kicks his sluggishness and laziness and moves to the mosque and prostrates before his Almighty Allah. Similarly during the time of night prayers when his limbs refuse to move at all and is overwhelmed with sleep, again he exercises his willpower and activates his nerves and after offering his prayers he expresses his thanks to Allah, who gave him power and strength to work throughout the day and blessed him with varieties of things to eat and drink. The five times prayers develop will power and strength and there is definite improvement in activity. It generates smartness, improves mental faculties and leads to good health. Supper is relished. Often people sleep after taking supper. They do not move at all which leads to indigestion and develops permanent constipation. If they do not do anything except go to the mosque and offer Isha prayers, they may be free from these troubles.

5. The double benefit of prayers: Those who become idle because of their extreme prosperity or for some other reasons and have nothing else to do except eating and drinking and are not engaged in any work for them prayer becomes an act which removes idleness from them .which is due to their laziness. As opposed to this those who lead a busy life and have not time at all, for them, too, prayer during work gives rest and consolation and peace of mind. The real peace and rest is gained only when the mind is free from anxieties and this is obtainable in the best form in prayers.

6. Prayer gives peace of soul: When man is surrounded by worries and anxieties and when he is pressed from all sides with helplessness and frustration and when none comes to his aid it is prayer alone that offers him peace of soul. In such circumstances men are driven to commit suicide. But prayer changes their thinking and their drooping generates sufficient strength and energy to stand up against heavy odds. Allah has Himself said in the Holy Quran: "Surely peace of soul is attained through remembering Allah". And He has also said that whenever you are in trouble face it through prayer and perseverance.

7. Prayers save from evils and reform conduct of man: Hence it is in the Holy Quran: "Prayer alone saves from evils and bad habits". But it is a matter of regret that experience and experiment of these days is quite opposed to it. Often the western educated persons refuse to believe it and many of them oppose the very system of prayers. Now tell me how to convince them. God's words can never be untrue. The only thing that comes to the mind that those who are regular in prayers but tell a lie, are addicted to theft and cheat people, take bribe and weigh and measure less, take to black-marketing, are given to back-biting and are constantly in search of actions of others, never fulf11 their promise and cause frictions among Muslims individually and collectively and let them fight so that they can gain their ends, their prayers are no prayers at all. Their prayer is a show-piece and hypocrisy. Or their prayer is just a customary action which lacks sincerity and faith and resolution. It is certainty devoid of its real spirit. Such prayers will be thrown at their face on the day of resurrection and will be of no benefit to them.

Now the question arises which type of prayer saves people from evils and mends their character and conduct? Listen. The fact is that prayer neither is the foremost rites of Islam nor the last nor it is the aim in itself. The foremost rites in Islam are perfect belief and the last thing is perfect morals and prayers, as has been proved in the verses narrated earlier, is the means to achieve the morals. Belief is, therefore, the first thing because if a man does not

believe in a thing, prayers do not become obligatory for him nor any article of belief binds him. Moral is last thing because if a man does not get rid of sins and evils after praying throughout his life and does not become a good citizen then such prayers are useless according to Quranic standard so much so that it will be of no help to him for his pardon on the day of resurrection. In reality such persons do not offer prayers but simply imitate it or cut joke with it or do it in a perfunctory manner. Therefore the real prayer which mends conduct and character is that about which the Holy Prophet has said: " There is no prayer but with perfect concentration of heart" or as Allah has said, "prayer is to remember me". If it is prayed in this spirit it will certainly mend the conduct and character of man. The method of such prayer has already been narrated and it is to remember Allah all through the day and night. Then such a prayer can be attained. It is a simple problem of psychology that whatever thoughts remain in the mind continues repeating in the subconscious mind. Therefore, if the thought of Allah is concentrated in the mind 24 hours, then during prayers only the thought of Allah will come and nothing else.,

8. Prayer creates sense of duties and keeps it up: Prayer is compulsory and so much emphasis has been laid upon it that there is no excuse for it under any circumstances: you may be on death-bed and your limbs have refused to work but your senses are active, when the time of prayer comes you have to perform it through gestures. The aim of this extreme discipline and emphasis is to create sense of responsibilities so that whatever is the mundane duty has to be performed with equal emphasis and sincerity till death. Does any other religion bring forth such a type of prayers?

9. Prayer creates spiritual power. If prayer is performed in a way it should be performed, that is, if we continue only remembering Allah, then slowly and slowly it creates state of complete absorption of soul and this state goes on developing and, finally, leads to a permanent sense of the presence of Allah and also that He is seeing him. This is faith which has been narrated

earlier.

10. Prayers make perfect saint: that is when faith is created then this very prayer slowly and gradually leads to the height of Ehsaan which is the end success which has been described earlier.

These are the benefits of prayers and psychological effects. Now I wished to tell something about supplication but now I remember something else which I am describing and, then, I shall deal with supplication. It is this that in the seventh item I have written that prayer mends conduct and character and saves from evils. About it the complete verse in the Holy Quran is like this: "Prayer keeps one away from indecency and evil, and the remembrance of Allah is certainly the greatest". Taking shelter behind the words "remembrance of Allah" many western educated persons and those who avoid prayers say that when to remember Allah is the highest prayers, then it is enough that we remember Allah only. Where is the need of prayer? They should remember that the same Allah who has said this has also ordained to establish prayers for his remembrance. The real meaning of this verse is that if you wish to pray as should be and if you desire to obtain full benefit from prayers, then you should keep up remembrance of Allah during prayer as to remember Allah is certainly the greatest form of prayer. And as the verse “the remembrance of Allah is certainly the greatest" has come in the end, its meaning also is this that prayer keeps one away from indecency and evil but this can be achieved only when we remember Allah in prayers. Besides this I want to enquire from these persons, well, it is correct that remembrance of Allah is certainly the greatest, but in the Holy Quran order for prayers has been given at hundreds of places. Then will you accept something of the Holy Quran and reject something else. Now I describe about supplication.

SUPPLICATION

Though prayer itself is applause and supplication but after the prayer it is essential to entreat supplication for ones desires and aims. The reason is that the presence of Allah which is attained

during prayer, if supplication is sought during that state of mind it is often granted as Allah has ordered in the Holy Quran: "Ask for supplication when you are convinced of its acceptance". There are many Muslims who are opposed to supplication. They advance strange reasons. For example, they say that at a time ten or hundred persons supplicate for a thing, then how is it possible that all will get the same thing? It will be given only to one person. Allah be praised, what a logic? This argument leads only to one thing that only one man's supplication will be granted and not of other. But it does not prove that We should not entreat for supplication. Has Allah given you a contract or is He so helpless that He should accept whatever you supplicate for otherwise you will give up supplication and you will be angry with Him. What a threat: The fact is that when several persons supplicate for one thing then Allah who is all knowing grants the supplication of one who is most deserving. If this rule is not followed, and God forbid, Allah is helpless to accept all your supplications then you may ask for something evil which will be harmful to you as well as ruinous to the society which may disturb the world. Everybody will get his Sustenance without any efforts and will accumulate treasures and action will wither away, that is, civilisation will come to an end. In reality the greatest need for supplication is this that it makes man humble and insignificant before Allah and convinces him of his helplessness. Secondly, at the time of supplication he is so much in proximity with Allah and feels so much spiritual satisfaction which cannot be described. Now remain those whose supplication is not granted. Then if they are Momins and His subjects they should believe that whatever Allah does not think beneficial for them He does not grant their supplication. Believing in this they should thank Allah that He has saved them by not granting their supplication.

FAST

1. In all the divine worships of Islam only fast is a kind of prayer in which man imitates one of the attributes of Allah, that is, as Allah is free from eating and drinking similarly during Ramzan those who fast do not take anything from morning to sunset. This

means that he acts upon one of the attributes of Allah for some time. If those who fast remember this point, they will remember Allah throughout the day. And it is the highest type of prayer to remember Allah.

2. Purity and cleanliness are essential during fast. While fasting not only physical cleanliness is essential but spiritual purity is also imperative. By keeping the soul free from evil thoughts and pure it generates boundless bliss and boldness which cannot be achieved in years.

3. Patience and perseverance and strength of toleration can be practiced during fast which is essential to bring forth supreme human character and conduct. But my experience is quite contrary. Muslims show much more anger during fast and this can be witnessed in every homes. Such fast is of no avail. Fast should kill and crush anger. This can be achieved only when Allah is remembered throughout the fast.

4. To check hunger and thirst, that is, in spite of hunger and thirst if nothing is taken and other desires are suppressed it certainly leads to strengthen will power. And this thing is also necessary for creating supreme character.

5. Like prayer, fast also inculcates the desire to perform duty and teaches that whatever may be the difficulties and troubles, duty has to be performed.

6. It creates love and feelings for the poor peoples' hunger and thirst and the sense to help them in their distress which is so essential for the mutual help and organization of Muslim Millat.

7. By seeing Muslims fasting it creates the feeling of oneness and unity among Musalamans unconsciously.

8. While keeping fast when man performs his daily duties, for example, some work in offices, some in factories and fields, some work with stores, it leads to supreme power for action during difficulties.

9. On Eid-day after Ramzan when all the Muslamans gather together in the atmosphere of festivity after the Eid prayer and eat and drink this also promotes love and feelings of brotherhood among them rather we appreciate the blessings of

Allah more fully and in abundance.

10 The supreme struggle of the month of Ramzan teaches that if you desire to achieve mundane peace and comforts, then for some time you should bear the trouble of hunger and thirst, control your passion and desire, live with mutual love and affection, create the power for patience and go on doing your duty while remembering Allah throughout. In the end you will see that your every day is Eid for you and your every night is the night of blessing.

Now the question arises that among Muslamans those who fast are in larger number than those who offer regular prayers. Even most corrupt rather thieves and dacoits fast during Ramzan and become pious.

But the moment Ramzan is over, they are again with their evil pursuits. Why is it so? Why there is no improvement in their character and conduct? The answer is that in reality they do not have perfect faith in Allah, that is, the foundation of belief is weak. Then how can the superstructure be strong? During fast rather during Ramzan perhaps only few have the feelings of presence of Allah and feel that He is seeing them. This is the reason that instead of patience, will to control and perseverance generally those who' fast display confusion and anger. Hence during Ramzan we hear such things, "do not talk to him, he is under the spell of fast" or fast has overtaken him". etc. etc. Why do the Muslims do not think over it. They pray and undergo so much trials and restraints but do not achieve the aim for which all these things have been made compulsory. For God's sake try a little more and perform your prayers correctly so that individually and collectively you can reap the supreme benefit both here in this world and hereafter.

HAJJ

Among Islamic prayers Hajj also is an unique and most beneficial prayer. Hajj is not simply to go to Makkah, circle round the Kaabah and after performing other related rites come back with the conviction that all his sins have been washed away and he has

received the passport to the heaven rather by performing Hajj the following benefits can be gained:

1. For performing the Hajj a long and arduous journey has to be completed. It develops coverage, intellect and experience and shyness is set aside and it also increases knowledge.

2. The troubles and tribulations that one meets during the journey are tolerated without any murmur considering it as a part of religious duty. It helps in developing the habit bf tolerating privations which lead to the attainment of power of toleration.

3. As generally the journey is performed alone and all the work has to be done personally it leads to self-confidence which is essential for the development of quality of a supreme character.

4. Laziness and lethargy are cast off and the spirit of activity is generated.

5. When a man desires to performs Hajj he also wishes to go to visit the shrine of the Prophet in Madinah. He, therefore, asks forgiveness for his sins that tries to go with clear conscience. Among them there are many who stick to pure life throughout and die as a righteous person. This is a laudable thing.

6. As during the journey the heart is full of love and emotions every man tries to help his companion who develops the feeling of mutual help and succor.

7. Hajj is the touchstone of virtue and evil. Those who go to Hajj as a matter of show or wish to hide their evils and sins behind the sacred curtain of Kaabah engage themselves in wickedness in a large degree after coming back from Hajj. As opposed to this those who are really pious their virtues become more and more apparent and visible to the common eye.

8. Haji sees the old remains of historical and pious places in Makkah and Madinah and also visits the graves of companions of the Holy Prophet. This familiarizes him with the early history of Islam and creates passion and enthusiasm for the advancement of the Muslim Millat and if there is an iota of faith in the heart it becomes everlasting and permanent.

9. Haji also goes to the shrine of the Holy Prophet and

being saturated with his real love and spiritual blessing comes back. Nothing can be compared to this favor.

10. The House of Allah is the centre of the Islamic world. North and South, East and West, Muslims from every comer of the world pray while keeping their face towards it. Hence the respect and honor Kaabah enjoys does not need narration. Rich or poor, pious and chaste, sinners and wicked can equally sacrifice their lives and treasures and progeny without any hesitation for the protection and defense of Kaabah. Thousands and thousands of Muslims collect to gather every year for turning round and round the Kaabah. If our religious and political leaders can work with a little labor and sincerity we can set up such a centre which can bring about unity and coordination among Muslims and weld them into a world organization. This is not at all a difficult Task. It will be done one day. But it is to be seen who has the luck to do it.

ALMS

Like other prayers alms is such a beneficial kind of prayer whose likeness cannot be found in any other religion. The peculiarity with alms is that its collective benefits are much more than individual benefits.

1. Those who give alms develop the spirit of sympathy, sacrifice and service which is imperative for national survival.

2. If the wealthy Muslims continue giving alms together with charity which has been ordained in the Holy Quran at places, then the division of wealth may take a pattern that neither one can become so rich as in America or Europe or Indian capitalists nor anyone can be so poor that he has no bread to eat, no cloth to wear and no house for his shelter. The division of wealth which Islam has prescribed is natural and practical. The division of wealth in Communism though apparently very attractive is neither natural nor practical. This can only be maintained for sometime under state dominance. But who does not know that anything whose foundation is laid upon sheer strength is not everlasting and permanent. As opposed to this whatever is imposed upon people

with their consent and desire are always permanent. The masses will naturally and habitually not like to hand over to the Government whatever they earn through the sweat of their brow so that high officials may live in luxury and pleasures and they live on simple bread.

3. The system of alms is individual among us. One who takes out alms gives to those whom he thinks deserving. Though this practice is certainly praiseworthy but if in every Muslim country Baitual-Mal is set up and the money is kept in it for individual and collective needs, in a few years' time each Muslim country may prosper and reach the pinnacle of glory both financially and morally.

4. The individual benefits are these that deserving poor and helpless person may be individually helped so much that they may not resort to begging. Not only this. They may be helped in manner which provides them with a permanent source of income so that they can be free from privation and poverty forever.

5. For blind people lying on the road, lame and deformed, needy and crippled poor houses can be established. This will provide twofold benefits. Firstly it will provide comfortable living to the cripples and secondly it will save us from the criticism of foreigners who form very bad opinion about us when they see our needy, cripple and beggars roaring about in bazaars and main roads. Thus our national honor will be vindicated. Thirdly the loafers and idle people in the society who try to earn their living without any efforts in the manner of beggars will not have the incentive to do so.

6. Orphanages can be set up and thousands of talented children who otherwise are ruined through neglect and care can be brought up properly and can become good citizens.

7. Enterprising students who cannot go in for higher studies because of their poverty can be given stipends for higher education.

8. Those in debt are often mentally disturbed and lose their will to work. Their debt can be paid off thus relieving them from worries so that they can again work with full vigour and

enthusiasm.

The absence of poverty creates self-respect in the nation which leads to progress and prosperity.

10. The money from Baitual-Mal can provide for the children and relations of those Mujahids who are killed in the war or those who die in the performance of dangerous duty for the nation or are killed. There is no dirth of persons who can take to dangerous assignments for the honor and prestige of Islam and can sacrifice their life for holy War. Who is among Musalmans who does not love his Holy Prophet and is not ready to save his followers or protect his teachings from being threatened by its enemies? But the thought of threatening consequences of helpless and succour of children put chains on his legs and does minimise the enthusiasms of the bravest among them. But once he has the hope that my survivors will be looked after and they will not face any difficulty there are few among Musalmans who will deter to sacrifice their life. Our religious divines are of the opinion that money collected as alms cannot be spent for the management of the Government and in development projects. It can only be given to needy and poor persons. I draw their particular attention to the above points as all these points relate to help the poor and the needy only. The difference is that at present the alms is spent individually in a haphazard manner and without any system but through Baitul-Mal it will be spent systematically and in a more profitable manner.

JIHAD

Jihad is also an unique form of prayer of Islam. It is not possible to measure its strength and value. Whatever is gained and achieved through other forms of prayers Jihad is their test and trial. If other forms of prayers are for individual and collective reconstruction then Jihad is to keep them up and sustain them. Other prayers are performed while alive but Jihad is performed by sacrificing life. As long as the spirit of Jihad was alive among Muslims its enemies were terrorstricken. The moment its spirit was gone the nation also died. How this spirit dwindled? It happened

due to weakness of faith, negligence in prayers, forgetting the Holy Quran and love of mundane life and pleasures. The other reason was the negligence of the teaching of religion and the Quran and lack of knowledge of the day-to-day affairs of the world. The followers of Islam also fell a prey to the persistent teaching against Islam specially Jihad by Europeans and specially the British. The propaganda against Jihad was that Muslims convert non-Muslims at the point of bayonets and whoever refuses to accept Islam is done to death. This is called Jihad. And it is the worst type of barbarism bereft of humanity. The beauty of this propaganda is that the Europeans and the Britishers who were after this campaign were themselves engaged in crusades with Muslims. The real purpose of this propaganda was to unite the Christians against Musalmans. But when Muslims themselves lost the religious spirit in later centuries they themselves fell a prey to this propaganda. And instead of replying to the charges levelled against Jihad by the Christians began to suspect the benefit accuring from Jihad. Not only this. Many began to find fault with Jihad and many denied its timely benefit altogether.

If Muslims have to survive as Muslims they have no alternative but to revive the spirit of Jihad once again. But at the same time they should understand and keep in their mind and also tell the world that Jihad is not to conquer non-Muslim lands and to loot and collect booty or to gain other material benefits. According to the teachings of Islam and the Holy Quran those who resort to Jihad with a view to mundane gains and gifts do not gain the status of a Mujahid. Jihad from any angle is never an offensive rather it is a pure defensive step. All the wars and expeditions that were carried out during the period of the Holy Prophet were all defensive. In brief, Jihad is a defensive battle which is fought when any non-Muslim power attacks any Muslim State or carries on preparations which may endanger the very survival of Muslim States. There are Muslims who utter that as long as there is even a single Muslim in the world Islam cannot be eliminated. Almighty Allah will convert any other nation to Islam. In reality such

utterances are not with any evil intention rather it is to emphasise the universal truth of Islam. But men of inner vision know that what is hidden in the depth and inner recesses of their heart which compels them to utter such things. This is weakness of their faith, sense of no confidence in themselves, inaction, idleness, laziness and love of mundane pleasures and attachment to family life. Momin can never think like this. He takes it as his duty to save the honor of Islam and whenever need arises he joins the Jihad with the conviction that God's help and victory is with him and he is bound to succeed. As long as there is a single Momin on the earth's surface the world has seen the truth of its spectre.

Now remains the arguments of non-Muslims against Jihad. It has been answered above that Jihad is never offensive rather it is a defensive war. The other answer is that under what plea the Christians continued their crusades for two centuries against Muslims? The third answer is that in the name of religion or for its defense, war is barbarism and wild action then why at all they are uniting against irreligious Communism.

By the grace of Allah, the Merciful, we have come to an end of the description about prayers. Now we come to chapters on dealings, moral behaviour and etiquette.

DEALINGS, MORALS, AND ETIQUETTE

Man does something from morning till evening and from evening till morning. All his actions can be divided into three sections:-

1. Actions which concern Allah alone are called rights of Allah.

2. Actions which concern his self alone are called his personal right or self rights.

3. Actions which concern him and other persons are called dealings. The way these rights are performed is called morals, for example, if a man performs his rights nobly and with warmth of feelings, will and willingness without any murmur it is called virtuous and he is called a virtuous man. But if he performs his rights with diffidence and rudely and without any sincerity such a behavior is called bad morals and the man is called ill mannered.

In every nation there is a system to carry out these threefold rights. The way the majority of its people sticks to the system and perform them, the nation lives the life of peace and pleasure and rest and honor to the same extent it is carried out. That is to the extent the system is in keeping with the demands - mental and physical - the nation is powerful and prosperous. The system for the Islamic people is laid down in the Holy Quran which is a revealed book. It is obvious that the nature and habit of man and his demands are known to his creator much better than even man can know himself. Therefore, it may claim that our system is the most perfect system in the world. Those who claim to accept this system, if they can carry it out faithfully; there is no reason that individually or collectively they can be losers. The main reason for our decline is that we do not act upon the system with devotion and energy. In our system, rights of Allah, rights of self and rights of individuals have been laid down. If all our sects strictly follow the system and leave aside superfluous and self-made doctrines and break each other's head and do not sell themselves to the enemies for paltry sums as is happening today, then there is no reason we cannot regain our lost glory which we had attained in our golden

days.

Now we describe the threefold system.

RIGHTS OF ALLAH

If you claim to be a Musalman then you must have perfect faith that Allah has created you. He gives you sustenance. Whatever he does is for your benefit and wellbeing. He will kill you and after your death it is up to Him either to forgive you or punish you. If you have perfect faith in it then it is obligatory on you to be constantly full of love, obedience, thankfulness and fear of Allah. Be thankful to Him for His blessings and bliss and turn to Him alone when in distress and difficulties and only pray to Him, that is, carry out whatever has been ordained in the Holy Quran. As this has been dealt in detail in early chapters, therefore, now we turn to rights of self.

RIGHTS OF SELF

Allah has ordained in Chapter al-Baqarah not to put your soul to destruction, that is, it should be taken care of. And in chapter al-Al-Maidah He has said: "0, believers it is obligatory on *you* to protect your life". The Holy Prophet (Sallallahu alaihi wa sallam) has said: "Your self has right on *you."* This brings forth the truth that man should first protect his self and should try to preserve it. The rights of Allah and rights of others come later on. It is obvious that if the self of man is killed, that is if he dies, he can neither repay the rights of Allah nor the rights of others. Likewise it is also obvious that to the degree man is ill, weak, dull, uneducated and inexperienced he will fall short of in his duty towards Allah and his creation. Therefore, he should first perform duties towards his own self. Those duties are (1) health. (2) Knowledge and experience (3) self-honor (4) self-confidence and (5) Action. Now we describe each separately.

1. **HEALTH:** To maintain health the following are necessary:-

Purity of body, dress and thought. The purity of body and

dress has been described previously. That purity of thought, perfect faith, and right type of prayer which come forth due to fear of Allah has also been narrated.

Food: We should take such food which is easily digestible and which can create more blood. One should eat when very hungry and should stop eating when still two morsels have still to be taken. One should eat slowly and chew the food thoroughly. At the time of taking food one should be happy. Food taken when in anxiety and anger is not digested at all. Meat should be taken as less as possible because it leads to anger and develops beastly habits. Allah has permitted to eat meat but it does not mean that one should not eat without meat. Meat develops heat in mind, though to be successful in the world cool mind is very necessary.

DRESS: We should wear simple, durable and cheap clothing. Costly and glittering dress breeds pride and pomp. But it is essential that the dress should be neat and clean and pleasant and well-tailored and within the prescribed rules of the religion and in keeping with national aspiration. It should be comfortable' keeping in view the season. Costly dress increases expenses of life and living.

House: It may be pucca or ordinary, castle or cottage, it should be bright clean. Unclean house has ill-effect on the mind and temperament of its residents.

Punctuality of Time: It has beneficial effect on the health of man because life is regulated. Twenty-four hours of day and night should be divided in such a manner that there should be appropriate time for work, prayer and recreation. For maintaining health and punctuality of time the first and most essential thing is that one should sleep as early as possible and should rise at least an hour before sunrise. It is almost to invite premature death by keeping awake till late in the night or study for longer hours and to play longer hours. Who is not aware of the advantages of early rising?

Bath: One should take daily bath. The water should be hot or cold according to season and temperament.

Prayers: Prayer is very essential in order to keep up the health. It provides mental rest and strength and peace to heart and the weight of worries is lessened.

Exercise and Play: It is also very essential. It may be of local or foreign pattern. The best time for exercise is before sunrise and for play between Asar and evening prayers. Those who cannot take exercise should walk before sunrise and before sun set or just after sunset so that they can feel a little tired.

Work: One should work till one gets tired. Those who do mental and literary work should start work one-an-half hour after taking meals. Such persons should take light breakfast and lunch. Busy life not only keeps up good health but also keeps away worries and woes.

Recreation: After finishing work and after dinner one should have some kind of recreation. The best recreation is to have pleasant talk and laughter in the company of friends and family members. One should cut jokes and take to pleasant gossip. And when the food is digested immediately after performing Isha prayers go to sleep. These are simple rules which are essential in order to keep good health. For a Musalman it is not only necessary to maintain health but to have so much physical strength so that he can challenge at least two non-Muslims. For the prestige of Islam and to save the progeny it is of paramount importance.

2. KNOWLEDGE AND EXPERIENCE

In order to live a life of honor and comfort knowledge and experience are essential. It leads to mental development and facilitates in earning one's living. It also helps in gaining prestige. One should endeavor for such knowledge which may be beneficial individually and collectively and may help mundane as well as spiritual life. In order to gain knowledge one should sit in the company of people and should study deeply their actions, manner of speech, movements and manners. Experience is gained through travel and journey. If possible one should go on a long journey every year otherwise excursions to the adjoining towns, forests and villages should be undertaken every month. Books of renowned

authors help increase knowledge.

3. SELF-RESPECT

In order to stand by nobility and virtue it is imperative that man should be himself self-respective. One who is contemptible in his own eyes cannot be respectable in the eyes of others. If by mistake or deception some people respect someone he is exposed in the end. One can maintain his respect only as long as he is virtuous. In order to keep up self-respect the best way is to have pure thoughts even while alone and solitary and whenever an evil thought enters his head he feels ashamed. But this can only be attained when he believes in an Omnipresent and Omniscient Allah. And this can be achieved as has been described earlier, through perfect faith only.

4. SELF-CONFIDENCE

In order to lead a successful life it is essential to have self-confidence. He should have confidence that he can perform his duty with full faith and knowledge and that he cannot perform anything which is against the will of Allah. He should have full reliance that he is virtuous and is a Musalman and a Momin.

5. ACTION:

Action is essential for success in life and hereafter. Nothing can be achieved without efforts.

Howsoever intellectual, clever and learned a man may be he will be stationary like a rock if he does not act.

Therefore, after education and gaining experience one should act according to his ideal and in order to achieve it he should chalk out a plan and procedure and try his level best to achieve it. But it should be within his capacity and caliber; one should not set upon an ideal which is beyond his reach. But when an ideal is achieved one should endeavor to embark upon a higher ideal and try his utmost to attain it till the end of his life. It is beneath the dignity of a virtuous man to remain idle and without

any work. He should be busy working according to his capacity and calibre. Now we come to rights of men.

RIGHTS OF MEN

It is in the nature of all the beasts that they live together with their homogeneous groups. Man also has this instinct in the best form. As beasts are devoid of intellect and their needs of life are very limited, therefore, they are in the same stage from the beginning of creation. But man's condition is different. He is not content with only filling in his belly and protection from cold and heat but he is after something more, for example, clothing, protection from wild animals and enemies and where natural food is not available or where houses are not available in order to protect from rigors of seasons he can help create conditions for comfortable living through his God-gifted intellect. Not only this. He has a strange quality which is the basis and root of all the material and social progress of the world. That quality is this that in every sphere of his life he feels the pinch of every minute difficulties and tries to overcome them by greater efforts of day and night so that he can get more rest and comfort. For example, in the beginning man went on foot and carried his load. To save himself from this trouble he domesticated animals and used them but still when he felt trouble in managing them he invented vehicles. When even not satisfied with it he invented railways and ships. He was happy for some years but was fed up and soon invented and built motors and aero planes. But he is still not content. He wants to invent such vehicles which may be faster than aero planes and more comfortable and which may not only take him to places on earth but may take him to the sky, to the moon and to the stars in a moment. Supposing this takes place he will not still be content and will try to find out ways and means through which he can reach any desired destination lying on the couch in his house. This view point is already in the mind of people and efforts are already under process to find out methods to transport solid materials from one place to another through vibration. And thus man may reach distant places by sitting at a place as viewed in

television. This is only the case with transportable thing. What is taking in other departments of life is also not strange varieties of artificial food, dress, houses and in the field of armaments what have been made and what will be made in the future are simply to be guessed as only its dim shadows are being noted.

In short, this quality of man which has created all the knowledge and learning and brought them into existence and scientific discoveries and inventions took place and civilization, through slow and gradual process and progress, has reached the present stage. It is obvious that a lonely man could not have managed to bring forth ways and means for the comfort and ease man is enjoying at present. Therefore, it was felt essential that many organizations and societies may live together and help each other. Thus the villages came into existence. As the work of societies of different villages was different but the necessities of life was the same hence it was impossible to carry on without mutual help and exchange of things. Besides this as the nature of man differed, that is, some were idle while others active some fools and some clever, some honest and some dishonest, some peace-loving some quarrelsome, hence it was resolved to find out ways and means so that all could live a peaceful life and reap the benefit of their labor. This was known to his Creator. Hence it was His duty that when He had sent man as His vicegerent on this earth He should also teach him ways which may guarantee his life and living and by acting upon it he may go on progressing day and night. Hence the Creator, from the very beginning, taught these ways through inspirations and revelations to His selected persons in every nation and every country and when ways to take the message of one man were created then He revealed the perfect and last message to Prophet Muhammad (Sallallahu alaihi wa sallam) and arranged to spread it throughout the world. Those revered personalities who were blessed with revelations or to whom books were sent were called Prophets or apostles and whatever has been taught through them is called religion. In this teaching details were never given. Only principles were laid down so that man may

himself find out the details so that his mental progress is not retarded. Hence on these principles, different nations keeping in view their peculiarities and needs themselves drew their details which were called legislative laws or man-made-Laws. Now those nations who are acting upon these laws - religious or manmade - with fervor and devotion are becoming stronger and prosperous and those who are failing in keeping up with the spirit of laws are becoming weak and dying out though their laws may be superior to other nations.

The Holy Quran regulates our life and all our dealings have been described in it which concerns one man with other. It has also been laid down in the Quran now and in what manner one should behave with others in order to perfect his dealings with each other. This is called dealings and morals and behavior. Muslims have written valuable books on morals and behavior and they are doing it even today but as the central idea of these books is that this world is perishable and is of no Consequence and those who are after this world are dirty people and degraded. Such books have done more harm to Muslim when they are already bereft of bounties of the world and their power and pelf is almost nil. I have already said that those writers of the period were right in their own ways as in those days the accumulation of wealth and property was endangering the faith and the nation. But today when the faith is in danger due to paucity of resources of the world such books are dangerous to peruse and study. Now we begin with dealings and morals but I do not understand how to lay emphasis on them and in what language. We can say this much that the aim and object of faith, belief and prayers are only this that man may get peace and comforts in life in this world and hereafter and this cannot be achieved unless man is perfect in dealings and honest in his behavior. Supposing a man prays five times a day, nay ten times a day and fasts for the whole month nay throughout the year and performs Hajj every year and gives alms but does not perform his duties towards his people, for example, he keeps his wife and children in distress and starving, cheats others, speaks ill of others,

tells a lie, steals, takes bribe, does not perform his official duties honestly, weighs less, and measures less, creates ill-feel1ngs among people and creates differences in the national Set up and is ill-tempered, proud and ferocious and thinks other to be inferior to him and considers it below his dignity to talk to them do you think such a man will go straight to paradise after death? And will he not get the punishment for his evil acts? or will he get the real respect in life? Will he be able to spend a peaceful and comfortable life? Such a man even if he succeeds in accumulating vast treasures will be bereft of real peace of heart and soul in this world. Therefore get into your mind that the limitations which Allah has placed on dealings and morals and the ways and means that have been taught by Him should be carried out with as much vigor and faith as we carry out prayers, fast and Hajj and alms etc. It is just not possible to act upon some principles of the Quran and neglect others.

Before proceeding further two things have to be taken into consideration as these are the keys of success. Firstly in the performance of dealings whatever rights others have on you should completed and given without any grudge, grievances and hesitation as soon as possible. Secondly whatever your rights are on other should be taken under all circumstances especially when they affect your family, relations and national interest. Never be slack. There can be objection that if we act upon the latter principle then what can we call generosity and sacrifice. The answer is that you can sacrifice your personal interest and, no doubt, it is the best form of charity but it is not sacrifice to renounce the legitimate rights of your relations or the nation and help others, rather it is a sin. Of course, you can do it with the consent and cooperation of claimants. The second answer is that there are able people who do not do any work and depend upon the generosity and sacrifice of other people. To be generous to such persons is to invite inactivity in the nation. Therefore, one should only sacrifice his personal interest and that too for those who are most deserving. To sacrifice for undeserving people is very harmful. Keeping in mind these two principles let us go ahead. It should be noted that mutual dealings

and the beginning of manners start from home or you may say that home is the smallest unit of civilization. The more perfect, strong, and free from vices this unit will be, the national culture will be better and will be the source of respect, dignity and progress in the world. Hence we start from home.

HOME

Home pertains to husband, wife and children whether they live in a palace or in a cottage. The home is constituted with the contract of a male and female according to the religious and national system and they make a vow to live together as husband and wife. The moment this contract takes place both are face to face with rights and duties. Now the way they will stick to them and carry on their rights and duties with devotion and sense of justice they will live happily and in peace and comforts and the home will become a paradise. Likewise if they neglect their rights and duties and become careless, life will become miserable and difficult. And the same home will become a hell for them. Among them there are rights and duties which are mutual. Therefore I describe them first:

1. Their first and foremost duty is to understand each other from the very first day and after making possible adjustments in their nature and habits should develop an understanding. This may seem difficult but without accomplishing it and attaining perfection life cannot be pleasant and successful. In order to do it easily they should develop the habit of forgetting meager mistakes and differences in opinion and views should be settled with mutual love and affection and should be explained and told without any murmur, anger and in the spirit of complaint otherwise its affect will be quite contrary. It is better if on the first day they come to an agreement that they will tell each other what is not agreeable and will not keep it in heart as small differences lead to bitterness and misunderstanding. If only this is done for two to four months and life is spent with devotion, care and a little perseverance it will

pave the way for a comfortable time of peace and happiness and the rest of the life will pass off in pleasure and ease. What fools are those who after marriage, due to meagre complaints and misunderstandings, make their life hellish and uncomfortable and change their heaven into hell and they accuse their luck and God.

2. The house in which you live should be kept perfectly neat and clean and necessary repairs and white washing should be done. The cleanliness of the house may be carried out by servants or by themselves it is their mutual responsibility. Generally men do not count it as their duty which is wrong. Both husband and wife are its inhabitants. Hence the husband is as much responsible for its cleanliness as wife.

3. The rearing of children and their education are the responsibilities of both husband and wife. Both should take personal interest and leave no stone unturned according to their ability and capacity.

4. In the house if the relations of wife or husband live they should be looked after mutually. There should be no feeling of bitterness if relations of either live in the house.

5. The guests of either should be given due reception.
To do anything contrary to it is against nobility.

6. There should be no secret and formality between husband and wife. If formality is observed in conjugal living, informality will lose its meaning.

Now we will describe separately rights and duties of husband and wife but before doing it we shall describe the contract and the family which create home. In Islamic equity this contract is called Nikah (matrimony).

MATRIMONY

Since the day man was born on this earth and Allah taught him how to live through revelation, inspiration or intellect the system of matrimony has been in existence in some form till today. This is the order of Allah and tradition of the Holy Prophet. The

purpose of matrimony is to make the person responsible for the upbringing and rearing of the children they belong to so that they may not die uncared. If there would not have been the system of matrimony, there would have been many difficulties. For example, it would have been difficult to establish the parentage of the child and the entire burden would have fallen on the weak shoulders of the mother. As by nature the women is constitutionally weak and as after giving birth to a child she is incapable of doing any hard work she is not in a position to support the child. The result would have been death of children in their infancy and the human race would not have increased and multiplied. The system of matrimony has paved the way for living together of man and woman and the children born of wedlock are provided with succour by man and the woman takes care of the offspring.

The other difficulty would have been to decide about the inheritance of the deceased. In the beginning the only source of livelihood was hunting and agriculture. Every man used to till his land and lived upon its produce. If there would not have been the system of matrimony there would arise strife and bloodshed over the land of the deceased. Everyone would have attempted to occupy the well developed land of the deceased. In this way there would have been constant strife. Many people would have been done to death and much land would have turned waste.

The third difficulty would have been that neither home nor family would have been established and there would not have developed mutual love and affection and affinity which is essential for the progress of civilisation. There would have been no father, no son, no brother, no sister, no uncle and no aunt or other relations. There would have been confusion and chaos. Today when the civilisation has reached its present stage, people with communistic leanings think that there is no need of matrimony. The society and the Government can bring up children very well in children's home and people of the entire nation can live with mutual love and affection like members of a family. But this conception is based on wrong assumptions. The experience says

that this thinking is wrong. If the system of matrimony is abolished and men and women are allowed free intercourse then within a century the entire superstructure of this magnificent civilization will tumble down.

In Islam matrimony is a simple contract. It is not based on love and date. Many western type of people object to it and plead for the introduction of the system of courtship as is prevalent in European society. But they do not realize what advantages have Europe and America derived from the system. In both the countries the marriage that takes place after long courtship is hardly successful. The result is always sad and deplorable. In London, Now York and Paris does the divorce not reach the alarming figure of thousands every week? It is to be understood that when a man and a woman meet freely then they are drawn towards each other and considering it as love they marry and when their thirst of love is satiated they strive for divorce and search for new pairing again begins. We accept that in few cases love plays an important part in bringing about matrimony.

But love develops generally due to physical beauty and beauty is a temporary thing which disappears after a very short time. Therefore when beauty, the real pull, is gone love also recedes. This is why Islam has based matrimonial relationship, not on love rather love is based on matrimonial relationship, that is, after the matrimony if husband and wife live according to the principles and systems laid down by Islam and pay attention for the rights and duties of each other, then, in the course of time they will develop so much love and affection for each other that it will last throughout their life.

POLYGAMY:

Islam has permitted to have four wives at a time. This system is being criticized by civilized Europeans and there has been so much propaganda against it that even western educated Muslims have started to think in the same way. And our western educated women have demanded that the system of having four

wives should be stopped by force and only one wife should be legalised. I am in full sympathy with these ladies. But they should understand that the law can prevent man to have four wives but cannot compel any husband to love his wife specially when she is ill tempered and is careless of household affairs. Therefore, both husband and wife should attempt to fulfill their rights and duties according to the order of Allah and tradition of the Holy Prophet so that men may not feel the need of more marriages and if they at all felt the need of having more wives, the first wife may have no grudge against it.

The system of polygamy is full of wisdom and prudence, for example, if any woman is bed-ridden and ever sick or is sterile and barren or she is not begetting a son, then the man should have the moral right to have a second wife. Sometimes the need arises to have more than one wife in order to develop family and tribal connections. The most important aspect of polygamy is that the Muslims are a colonizing nation. The Holy Quran lays stress upon the expansion of Muslims throughout the world and search for sustenance, that is, there is an emphasis to gain worldly power and prestige and to spread the message of Islam. As long as Muslims were full of life and vigor they acted upon this order of the Quran vigorously and enthusiastically as they acted upon other orders of Allah. The early history of Islam is full of such incidents though the Christians of Europe specially the British and later on the Hindus have raised and alarming propaganda that Islam was spread by sword. But how Islam got footing in China and Indonesia where are crores of Muslims and there in which battle sword was used. Nobody comes forward to explain it? Or Were Hazrat Khawaja Moinuddin Ajmeri and Hazrat Data Ganj Bakhsh equipped with arms or did they come with any army? How could they convert lakhs of Hindus? There were a few Muslims who settled in distant lands spread the message of Islam. It is apparent that in majority of cases they did not take with them Muslim women rather wherever they settled they married the women of the place after converting them to Islam. If each Muslim had only one wife their number

would not have been sufficient even in a century. Therefore, they married two, three or four wives and within fifty to sixty years they would be in such a large number that they would be sufficiently strong and powerful and lead a respectable life in foreign countries. If Muslim again develop the same steel-like character and faith it is again possible to achieve it. But today who is obeying the dictates of the Holy Quran? There is another wisdom in the order pertaining to polygamy. The Muslims are a fighting nation and in their defense it often happens and has happened that a large number of men have been killed and large number of women became widows. If under such a circumstance every man marries more than one wife then the shortage of men folk may be covered up within a short time and the children of those martyrs may be properly maintained. If such a situation arises in any non-Muslim country then surely it will have to change the system of monogamy. After the First World War Germans had to change their law but in our God-given system there is already such a provision.

The words of the Holy Quran where the permission to have more than one wife has been given are very guarded and definite. This proves that if need arises there is the provision of having four wives but it does not mean that whoever and whenever any man can have three or four wives at a time and divorce his previous wives and under the protection of the shariat he indulges in womanizing. Such people will be taken to task after death. Therefore Muslims have to be very careful and guard themselves in taking recourse to polygamy.

DIVORCE

In our system of matrimony there is also the problem of divorce. In the beginning non-Muslims were critical about it but now almost all the civilized nations have legalized and introduced it in their own countries. Therefore there is no need to delve in this problem. Of course I have to plead with Muslims not to take the privilege of divorce as a joke and whenever they desire they can

drive away their wives from homes by beating them blue and divorcing them. Such persons will be punished very severely after death. The society should guard against such incidents and deal firmly and with a heavy hand with such persons. Such persons should also be punished legally so that the honor and prestige Allah has bestowed upon womenfolk should not be forfeited by such unpleasant and indecent husbands. There is another accusation against Islam that in the event of divorce children are handed over to husbands. Apparently it appears very harsh and cruel but in reality, this order is a blessing and soclace for the women. If it would have been ordained that the children would be taken care of by their mother in case of divorce, being physically weak and in certain circumstances without any supporter and well-wisher, she would not be in a position to support and maintain them and they would die of starvation. Even if they survived it would be difficult to educate them and bring them up properly. Such children would be hardly good citizen. This is happening with the children of widows today. Also due to children men do not have the royal road to divorce as it is very difficult to bring up children without the mother. The step-mother can also not perform this task. It is also a fact that grown-up children love their mother more and serve her.

POSITION OF WOMEN IN ISLAM: An interesting problem is the equality of man and woman. In non-Muslim societies this problem arose due to unrestrained independence of women. But in the Muslim world the problem arose due to ignorance of the masses and rebellion against the Quran. Before the advent of Islam woman was considered very low, mean and wretched and she had no status in the society. But the rights Islam gave to women and honor and prestige early Muslims gave to their women, slowly and gradually, induced other nations to behave well with their womenfolk. And the result is that their women are claiming to have equality with men in all respects. As opposed to this, with the gradual degradation and decline of Muslims, their women have once again become a dum-driven cattle. Now again its reaction has started and educated women often claim that in the

eyes of Islam man and woman are equal in all respect. And for this reason there is a demand that women should be employed in all the departments of the Government in proportion to their population. In my opinion so far wretchedness of women and their plight at the hands of man are concerned it is the duty of the society as well as the Government to raise the status of women legally and morally which has been given to them by Allah but so far "in all respect" equality and representation in Government service are concerned I do not support it. Whatever equality Allah has given to man and woman, they are rights of behavior and equality of love and respect. It is not the equality in the management of the state or in household duties.

It has been very clearly and explicitly told in the Holy Quran that Muslim men should treat Muslims women with grace, honor and justice. They should take particular care for their food, clothing, house and other necessities of life and they should keep their women happy and content. The house in which the woman is not happy looks barren and deserted. Children brought up in such homes are ill-tempered, un-mannered, pungent and haughty. There is a tradition of the Holy Prophet that if a man tolerates the indecent behavior of his wife, God Almighty will compensate him with reward equal to the reward Hazrat Ayub received for bearing his affliction. Tell me, can there be any better example of good behavior? But if Muslims do not act upon this injunction, is the religion to be blamed? Allah says: "Women have rights on men as men have on women". Can there be any better declaration of equality about the rights of men and women? Yet at other place Allah says in the Holy Quran "Women are your garments and you are their garments". Can any writer of the world produce a better effect than is conveyed by these words about social equality, evenness, mutual secrecy and to live with love and affection? But it should be understood that these equalities and evenness are social only. But so far states management or household affairs are concerned and their division of work, the position of woman is of a valuable beloved and of man as a protector and supporter. Hence it

is in the Holy Quran: "Women are your lands". Apparently there is no equality in any form between the tiller and land. But nothing is dearer to the tenant than his land. Land is the real basis of all wealth, costly dwellings and clothing. Gold and silver tinkering treasures and diamonds and jewels all are procured through lands. If there is no food man cannot survive by eating gold, silver, diamonds, and jewels. The tenant works and perspires for months, days and nights and looks after his lands and then and then alone he is rewarded and derives benefit from it. At another place the position of man and woman has been very clearly laid down in the Holy Quran in these words. "Men are guardians unto women". The translators often have done it as a ruler. By this many people have begun to think that woman is servile and servant while mans position is of a ruler. Hence he has the right to oppress and tease the woman. This can come to the head of only those who have the image of rulers of present day Muslim states. But in the light of teaching of the Holy Quran, the ruler is the servant of the people. It is not the duty of the ruler to oppress and pressurise the people. The duty of the ruler is to manage and arrange the daily necessities of life of the people, to maintain system of life, to protect from enemies, to come to the rescue of oppressed and to serve them in every way. In Great Britain officers are called public servants. So even if the word Quwwam is translated as ruler it does not lead to any ill-affect. There are examples of orthodox caliphs. Were they the same type of rulers as are the present-day rulers, Not to speak of orthodox caliphs, even the rulers of civilised Christian states are not so dishonest, cruel and arrogant as are generally the rulers of Muslim States.

The synopsis of this narration is that the social equality between man and woman cannot remain and continue in state's management and household affairs. Emotions apart, nobody can deny and, change the reality that not from intellectual point of view but physically woman is weak and delicate specially after childbirth and after it for a considerable time she is not in a position to manage the affairs of the state as well as man can do it.

This is the reason why since creation women have not played any outstanding role in the affairs of the state. If anywhere anytime women have performed any noteworthy work in police, judiciary or army it must be an exception and cannot be accepted as a principle and even if it is accepted as such it will bring in harm rather than benefit. For example, in that position women will not be able to perform household duties and home arrangement will come to an end. And then the condition will be: Life will be spent in hotels and death will occur in hospitals. Secondly if equal status is given to women in police and army the fate of such a force will be simply deplorable. Thirdly the free mixing of men and women will bring in its trail evils which will be difficult to control. The social evils that have been brought about due to free-mixing in Europe and America have become a source of headache to their inhabitants. Fourthly even today are those poor women working in offices because of their poverty or even willingly side by side with men leading a happy life? Those chaste ladies who are living a life of honor and prestige in their homes among them none is envious of those ladies who are working in offices. In spite of these facts we accept that a few departments should be assigned to women alone, for example, women Madrasas and college, women prisons and women hospitals should be managed entirely by women. This will help raise their social and mental status.

In spite of this Islam never allows so much freedom to women so that they become disobedient and hesitate to look after manor as is done these days among the gentry in imitation of the west that Begun is in front and behind her follows the husband and without her express permission he cannot do anything. Prophet (Sallallahu alaihi wa sallam) has said that if after Allah if anybody else should have been allowed prostration, then I would have ordered women to prostrate before their husbands.

In fine, this is the position of husband and wife in Islam. Husbands should respect and love their wives and should meet their needs with pleasure. Similarly wives should give full respect to their husbands, love them and manage the household affairs

diligently and without murmur and rear the children and obey their husbands and should sacrifice their pleasure for the comforts of their husbands.

VEIL

The system of purdah (seclusion) is also a very important problem of our society. During the past several centuries the system of purdah that has been in vogue in Islamic countries especially India has made half of our population cripple and worthless. This way Muslims have ignored the teachings of Islam. Similarly they are not acting upon the orders of the Holy Quran regarding purdah. In this way there are many divisions among Musalmans. Firstly there are those who do small jobs and works as laborers and in imitation of Hindus are called lower class of people. They have no concept of purdah at all. Secondly there are those bigots who believe that if the voice of the women is heard outside the four-walls or accidentally if somebody may have a glimpse of her face, then she is liable to be divorced. Thirdly there are those who openly and emphatically do not at all feel the need of any kind of purdah for women. They are the westernized people. They do not at all object women going anywhere they like in full make up and in half naked dress to clubs and theatres to dance and sing and meet unrelated persons in privacy without any hesitation. All these three classes of people are wrong and rebel of the Holy Quran. The study of the Holy Quran reveals that there are no restrictions for women to go out of home when in need. Of course there is this order that if they go out they should have such a dress which covers their entire body properly so that their decorations are not visible. Among them also such parts which are automatically visible, for example, face and hand up to the wrist need not be covered at all. There is also this order that when they talk to unrelated persons they shou1d cast down their eyes (this is applicable to men also) and should never talk in a manner that may entice others. It has also been forbidden for women not to go out without any purpose as is done by many women that the moment men folk are out for work their women are out of home. Only such

women can be confined to home who has committed immodest acts and four Muslims have given witness against it.

In fine, this is Islamic purdah. It is neither so harsh as to keep women like hen in confinement nor allows unlimited freedom to move about like deers. Wisdom also supports it that in a religion like Islam there can be no order which can make half of its population paralytic and useless. But despite these orders about purdah we are constrained to say that these orders about purdah can be applicable and beneficial only when men also abide by Quranic injunctions and keep up Islamic behavior. As the condition is opposed to it and as the moral standard of Muslim males is so low that not to speak of journey even in homes the chastity and honor of women is at stake at the hands of ruffians as is happening every day, therefore, it is expedient that wherever there is the danger of their molestation, women should not go out alone. It is the duty of men to take out their women, properly dressed and get them acquainted with things which may add to their experience and intellect. They may develop self-confidence and active habits so that they can defend themselves and protect their honor and break the head of bad characters not only through the observance of purdah but also by developing their character and iron will. Besides this women should be fully acquainted with modern movements and conditions so that they can make their children capable enough to face the situation obtaining in the present society. And this cannot be accomplished without thorough education. Therefore, women should be given proper education.

WOMEN EDUCATION

The benefit accruing from education is so obvious and apparent that there is no need to deal in detail about this problem. I want to narrate just two traditions of the Holy Prophet. The *rust* tradition is that it is incumbent upon Muslim men and Muslims women to strive for education. The second is that even if you have to go to China for education go there. On one side are these traditions and on the other there are people - both among the gentry and masses - who are still thinking whether they should educate

their daughters or not.

Now I want to describe how to select the pair for matrimony.

SELECTION OF PAIRS: He who is mentally sound, mature and self-supporting should marry. He should be able to provide food, clothing and shelter and other necessities of life easily for his wife and, when children are born, he should feel no difficulties in meeting the expenses. It is correct that every living creature brings with him his sustenance. But at the present time when to earn one's living has become so complicated and difficult and Muslims have developed less reliance on Allah and slackness of efforts has increased so much that it is not worthwhile to enter into matrimony without proper arrangement for sustenance as without it trouble and tribulation will be in store for the couple.

Before matrimony takes place both man and woman should very carefully and cautiously choose the pair. They should keep in their head that it is a lifelong affair. If the selection is wrong or defective peace and pleasure of the entire life will be at stake. The youth of the present day keeps in view only beauty of the woman. This is due to their inexperience. For marriage one should look into the woman the following things in successive order. The foremost thing is her puberty and health, then her temperament and behaviour, then her manners and education and lastly shape and appearance. Her appearance should not be such as to invite displeasure and may not be acceptable to the eye but it is also not necessary that she should be beautiful and lovely. Those who fall a prey to beauty only repent afterwards as appearance loses its charm with childbirth and labor and anxieties associated with household affairs and the beauty and charm vanish. Pray remember that if the temperament, behaviour and manners of your wife is not pleasant she will fall in your estimation. Likewise if she is not healthy, then after marriage you will be constantly worrying about her treatment. You will be fed up with the bills of doctors and your life will be hell. Besides this children born of unhealthy woman will be sickly. The real value of a wife is not perceptible in youth but when you

grow old, when your physical strength declines then man feels the need of a real and honest companion and associate.

The woman should also have freedom in selecting her husband. Unfortunately in our society the woman has no say in this respect. Parents and guardians marry her to whomsoever they like. She is not even consulted. This is almost tyranny and oppression. Parents and guardians should understand that it is she who has to spend her life with her husband and not they. It is perfectly correct that as a purdah observing lady she is not competent enough to select her spouse. Parents can do better selection. But it is essential that the girl should be told about her future husband and her consent obtained. Islam has given her right to claim particular privilege and demand for matrimony. Regarding alimony both parents and the bride should be very careful and it should be fixed according to the status and financial position of the husband. After narrating everything if the girl does not agree, she should not be compelled for marriage. It is better if before the matrimony, relations of the boy and the girl visit each other for a few months so that they can be fully acquainted with behavior and social and financial status of each other. If the girl and the boy may have a look at each other or photos are exchanged, there is no harm. The Prophet has advised males to marry after having a look at her. Now I describe separately the duties of husband and wife after the matrimony.

DUTIES OF HUSBAND

After the matrimony the following duties devolve on man:-

1. He should very minutely study the movements and habits of his wife and whatever is objectionable to him should be kept in mind. But he should not take her to task for her failings rather at appropriate moments counsel her with love and affection and try to reform her and slowly and gradually should shape her according to his pattern or with a little change in his own habits turn himself into her pattern.

2. The wife should be told the significance of household duties and he should plainly tell her that he wants such thing in

such manner, for example, I like this type of food; I take breakfast at such time and take my bath at such time. I want the meals to be ready by such and such time … etc.

3. He should generously, according to his status and financial position, provide her with food, clothing, house and jewellery and other necessities of life and he should leave no stone unturned in order to keep her happy and contented. He should not give her any opportunity to feel that she has left her own home, parents and sisters and brothers and has come to an alien place. Every husband should get into his head that his very happiness and peace of mind and heart depend upon the happiness and peace of mind of his wife. After arduous duties and hard work when man returns home and finds his wife morose, sad, downcast and dejected his anguish rises to a pitch. On the contrary if he finds his wife happy and cheerful and full of life and vitality his entire fatigue and anguish vanishes.

4. If the wife falls sick she should at once be attended and no slackness should be shown. Those who do not care for the illness of their wives not only. play with their life but also bring in difficulties for their children. A sick woman cannot perform household duties as well as is desired.

5. He should bring household goods himself or make a suitable arrangement for it. In rich families this duty is performed by servants but the master of the house should supervise it. If the master of the house has no time for it then the lady of the house or any other responsible person, male or female, should be given this charge. Essential commodities such as flour, ghee, sugar, fuel and firewood, pulses and spices should be purchased for the whole month. Onions and pulses etc. If stocked during the season when they are cheap, bring in much relief. Nothing should be purchased on loan. This disturbs blessing in the house.

6. When children are born he should take minutest care in their rearing and should give full support to his wife. It is essential to treat them with love and affection and honor and should amply provide for their happiness and comforts. When they grow up and

fit for studies they should be admitted into a reputable school or madrassa and if purse allows private tuition should be arranged for them and in order to be well-acquainted with their educational and moral progress and condition he should be in touch with the head of the institution. If they fall sick it is his duty to arrange for their treatment.

7. Those who are very rich and high officials who are too busy day and night, it is incumbent upon them to spend some time with their wife and children otherwise a void is created between husband and wife and father and children and they will be bereft of intimacy and attachment which is essential to make the atmosphere of a house pleasant and paradise-like.

DUTIES OF WIFE

1. The wife should understand the habits of her husband and should try to cut herself to his pattern. Any habit in the husband which is not to her liking should not be pin pointed. She should observe them and keep silent. She should tolerate it but at appropriate moment, with love and respect, just point them out. There was a man who was addicted to wine. His wife quarreled with him always but to no purpose. He started treating his wife very harshly. After sometime his wife died and he had his second wife. But he continued taking wine keeping her informed. She was very docile and innocent. After one year of marriage when she was cleaning the house she saw a number of wine bottles in the almirah. When she smelt them she got bad smell from them. She emptied them and after cleaning them put them in the almirah. When in the evening her husband came and after taking his dinner seated himself comfortably then the wife told him that the sherbet which was kept in the almirah was stinking and was giving out bad smell. Therefore she has thrown them away and after washing and cleaning bottles she has put them into the almirah. This had such an effect upon the husband that he gave up wine and never drank again. Those women who act with patience and perseverance succeed in reforming their husbands. Those men whose wives

encourage them during distress they eventually get over their difficulties and succeed in their efforts.

2. The woman should consider the house where she has come after marriage her own home. She should forget the atmosphere of her parents' house and try to adjust in the new surroundings. She should understand the conditions obtaining in the new place and should carefully and diligently manage household affairs.

3. Service to husband is the first duty of every woman. Every wife should herself manage the needs of her husband, for example, breakfast and lunch and dinner should be ready in time whether she does it herself or through the help of a cook. She should arrange water, cold or hot for bath and she should put soap, towel and dress in proper order. She should get his shoes polished and if the husband gets ill he should be looked after and provided with medicine and food in time.

4. After the day's hard and strenuous work when the husband returns home he desires peace and rest. If after entering home he comes across fallen faces and grumbling voices or quarrel among family members and children uncared and unclean and dirty, instead of peace and rest he gets restless and oppressed. He cries, O my God what should I do. In the office I have to put up with the ill-behaviour of officers and coaxing and cajoling from fellow workers. I get perspired after hard work and when I come home I find it consuming and hell-like. O my God death is better than such a life.' Such persons lose their health very soon and do not live long. As opposed to this those who find their wives and children and other people of the house happy and clean they feel pleasure and peace when they come back home. Often the moment the husband enters home she starts complaining such and such woman came to quarrel with me; the servant has run away with money; this child has broken the head of such and such child; the grocer had come with his account; the butcher has refused to supply meat etc.. etc..Such women are downright fools. They ruin their homes with their own hands. It should be like this. When the

time of the coming of the husband approaches she should dress the children after proper bath. Also she should dress well and should be ready to receive her husband. When he comes in she should happily receive him. She should help him in changing his dress and should offer him some snacks. And whatever bad news which have to be conveyed to him should be done in the night after he gets sufficiently relaxed and, that too, in a proper way and in appropriate words. Those women who do not do like this and if the husband starts disliking her, she has no case for complaint as she is herself responsible for her fate.

5. It is the duty of every woman that she feels the responsibility for engagements in the house and manages them with love and pleasure. She should mot do it as compulsion and extortion: cleanliness of the house, sweeping and brushing, care and cleaning of furniture and keeping them at a proper place and well arranged and decoration of the drawing room and general upkeep of the house are common things which should not be neglected otherwise the house will become a shop of a dealer in old and broken furniture. It is better that everything in the house should be assigned its place and after using it should be placed properly.

6. Besides the above mentioned duties women's particular assignments are cooking, sewing, embroidery and washing. The husbands like and appreciate their wives according to their interest and sincerity in these things. Food should be cooked to the taste of the husband. If need be her own liking should be sacrificed. It is better if a program for the whole week is chalked out so that it may eliminate the need of asking the husband for the daily menu. Ordinary cloth of the husband and children such as shirts and pajamas should be stitched by the woman herself. It is the duty of accomplished women to prepare sweater, socks and gloves. Also to do embroidery on pillows, covers, bed sheets and table clothes. It is one of the duties of women to wash the cloth. I have myself seen wives of generals of the British army washing their clothes. They never took it beneath their dignity. Our women should also do it. It will keep them fit physically. And children will also not look down

upon such work if they see their mother doing it.

7. The care and bringing up of children is also one of the most important duties of women. To arrange daily bath for children, changing their cloth, oiling and combing, feeding and doing home task at proper time, narrate them nice, little stories before going to bed, to teach them smaller verses of the Holy Quran and teach them how to pray and also to teach them necessary injunctions of Islam and narrate them such stories from the history of Islam that may encourage them, fill them with the pride of Islam so that they may be able to sacrifice everything for Islam, are the duties of women. Besides these it is the duty of women to take care of the health of children. If they fall sick they should be taken to the doctor and ordinary diseases should be treated by themselves. It is obvious that women alone cannot perform these duties. Hence men should also help them considering them as their duties. It should be noted that moral and social training is in no way less important than education. And this can be accomplished only when the centre, the home, is well - established. In this connection the following things should be remembered and acted upon:-

a) Do not allow children to weep for a long time. Ask the reason and try to redress the cause. The child never weeps without any reason. Either he is hungry or has earache or pain in the stomach or the bedding is wet and damp, or something is pinching him or he is feeling either hot or cold. If they are allowed to weep longer, it will slowly and gradually lead to the habit of stubbornness and it will be very difficult to get rid of it.

b) In order to save the children from the habit of stubbornness it is better to meet their demands, legitimate of course, immediately. If they cannot be fulfilled their thought should be diverted towards something else. Do not keep them in the lap and arrange to keep them alone for two to three hours in a vacant room so that from the beginning they develop the habit *of* self-help.

c) In order to rear them in a better way it is essential that

they should be habituated to obey and from your own example teach them to say in every reply" Yes, Sir", "very good" etc., and they should carry out whatever you order them to do willingly. They should be taught the habit of doing work from the very beginning. When they start trodding, tell them to bring such and such thing, take such thing and place it somewhere as indicated by you. Please sit here; please lie down etc., etc. This practice will bring in double benefit: firstly, they will develop the habit of obedience; secondly, their habit for instant work will go on developing. Do not talk before children which indicates that to work is a kind of evil or trouble, for example, never talk about your poverty in the presence of your children. This will help develop inferiority complex in them. Never say that there are servants in such and such house and I have none. I have to do everything myself. Also do not say that children of so and so go to school in motor cars and tongas and my children go on foot in hot sun and downpour. Avoid to utter that in that house the servant brings daily necessity of life whereas in my house my children do it. Instead make your children work hard both inside the house and outside. And encourage them as much as possible. If the ancestors were wealthy and well-to-do, do not mention about them as it will lead to inferiority complex.

d) With a view to reforming them one should not beat, threaten and abuse children. This does not reform them rather they become shameless and obstinate and when grown up, are devoid of self-respect and sense of honor. Pray remember that for reformation the fear of punishment is more effective and useful than punishment itself. Those who tremble at the very thought of prison, take it very easy once they have its experience because they know well the troubles and nature of life in prison and whatever fear they entertain about the prison because of their ignorance vanishes once they are there. Many confirmed culprits while coming out of the prison after their release tell their companions to keep reserve their room as they will be returning very soon. Similar is the case with children. Before being beaten, they do not have its experience and fear its pinch as to what would happen if

they get a slap or a thrashing. But when they are beaten and get the experience they say: well, it is nothing. I can put up with it easily. Hence the more they are beaten, more fearless they become so much so that it becomes a matter of routine for them.

e) In order to introduce reformation among children the best way is to treat them with so much love and affection that they come very close to you and feel for you. Have dinner and lunch with them. Take them to the market. Take them on excursion. And every day give them something which is of special liking to them. If they are habituated to your kind behavior, success in reformation is sure. If at any time they disobey you, refuse to talk to them. Tell them, "I will not talk to you as you did not do such and such work." This will be more effective than given them hood red stripes. If this also proves ineffective do not have dinner and lunch with them or do not give them daily things of their choice. This will bring them round. If more threatening is needed, keep them standing with their face towards the wall and if it is at all essential to punish them, beating should be applied on their buttocks, and back. Face should always be avoided.

f) Do not become so thick and thin with them that they become disrespectful and rude.

g) To be angry with little children for their faults and omissions is stupidity of the first order. They do not know what they are doing so much so that even if they commit sin, for example, tell a lie and speak ill of some one behind his back then, too, they are innocent and guileless in the eye of law, morality and Allah. The real culprits are those whom they have imitated and got addicted to it.

h) If overpowered by enthusiasm they jump and make noise, do not restrain them and do not do anything which may benumb their ardor and passion.

i) Never tell such things to children who compel them to think low and lowly, poor and wretched and worthless about themselves. Remember that the children are the wealth of the nation rather they are the nation. Therefore, to make them affable, cheerful, fearless, daring but pious, honest, truthful, trustworthy,

healthy, powerful, courageous and servant and devotee of the nation and Islam is your duty.

j) In order to explain anything to children always use positive tense and never the negative tense. For example, if you want to refrain them from telling a lie then do not say" Do not tell a lie", rather say, "My child, speak truth". The purpose is not to acquaint them with sinful and bad words. Remember that more you talk about evils (even with a view to checking them) it will spread in the same proportion. And more you talk about virtues more it will spread. A psychologist knows it very well. Allah has also, for this very reason, forbidden to talk about evils. The reason is this that it is in the nature of man to do a thing for which he is repeatedly reprimanded not to do it.

k) The best way to teach children is to teach them by self-example. Children do not understand through words as much as they understand and learn by seeing through their own eyes.

In fine, these are the daily work and duties of a woman. Those men who think that the woman has no work are totally wrong. If the duty performed by a woman is given to a man he will be out of his wits in two days. Men should bring to the notice of the woman her duties in gradual process and any work she does not know she should be taught by him or get it taught by somebody else. If she has any child and if it is not at all possible for her to cover up all her duties she should not be taken to task. After all she is made of flesh and blood and not of steel. In such a situation either she should be aided by a servant or the husband should share her burden.

Now we come to other inmates of the house.

OTHER INMATES OF HOUSE

I have narrated that the real residents of the house are husband, wife and children. When Muslims were a living nation this was the situation but with their decline, along with other evils due to poverty and want, with the real residents of the house others also share with them, for example, parents, sisters, brothers and their wives etc. Among the living nations the custom is that after

giving proper education to children and training those in vocations make them self-supporting and they are told to stand on their own legs and fend for themselves and establish their own home. But in our society especially Pakistan and India boys are educated with the particular view that "when he grows up he will earn and feed himself as well as the parents". This viewpoint has not an iota of sincerity in it rather it is based on selfishness and personal interest. Today children are not brought up as a trust of Allah thinking that they have been given under my charge for proper education and training and to make them a good citizen and a pucca Musalman, but with their birth such hopes are attached that they will be helpful after attaining puberty and manhood. If you dig deeper into its psychology you will get to the truth of the lethargy and inactivity which is shadowing the entire nation as a curse for centuries. Even before the child is born, they start building castle in the air that when he will attain manhood he will help me and I shall live a comfortable and easy life. This is the reason that when a girl is born to anyone he is overwhelmed with grief and sorrow. This viewpoint and way of thinking is contemptible and ignoble. This not only proves that we hesitate to work and act but it also shows that we have no firm faith in Allah. And we do not believe at all His promise in the Holy Quran to provide sustenance. The result of this viewpoint is that the moment be starts his life and begins earning he is beset with demands from all sides for help and succor. Thus more than half of his life is spent in this struggle and strain and he cannot make his own home a real home. In some cases this struggle and perplexity is so serious that he falls a victim to different types of diseases due to anxieties and troubles and embarrassments and dies before time and, if unfortunately he survives, his life is worse than death. There are families which are free from these evils, but conditions prevailing in the average middle class families are very much the same as I have narrated.

There are other evils which are brought about through this viewpoint. A little about it also. The boy is not even fully matured and the mother is on the lookout for a bride so that she may see her son become a bridegroom. And before he is able to stand on his

legs he is chained to the matrimonial bondage. Also in order to cover up unnecessary customs and ceremonies opposed to Islam loan is taken and money is wasted like water and often it happens that the burden of loan continues for years and the poor bridegroom is loaded with responsibility of paying off the debt. And it does not take much time when the same mother descends on the little bride in the customary shape of a mother-in-law and brings about such oppressions that makes the life of the bride and the bridegroom a hell. In reality these mothers-in-law do not marry their sons for their comforts or settling them in life rather they want to get unpaid maid-servants. Often these mothers-in-law cannot tolerate their sons loving their wives more than them and they have the fear that their sons may hand over their earnings to their wives instead of them. Again not only these mothers-in-law but there are husbands' sisters who are more conniving and oppressive than mothers-in-law although they have no rights over this house. Not only this. There are, in certain houses, elder brothers, brothers, brothers' wives etc., who play upon their devices and designs and create chaos and confusion. In this way the home which has been called "Haram" in the majestic words of the Holy Prophet and which should be a living model of paradise becomes almost a hell. It is apparent the children brought up in such homes are bereft of nice behavior, love and affection and sense of unity and cooperation. Hence the reason that our people lack these qualities is that from the very childhood they are brought up in an atmosphere of strain and stress which lacks sympathy and respect and kindness.

As opposed to this in the well-to-do families the bride is kept so lavishly that she is not allowed to move at all. She has not to move even for drinking water not to speak of work and household chores. The result is that when the mother-in-law passes away and the bride has to take charge of the home everything turns topsy-turvy due to her inexperience and lack of interest and a well-managed home becomes a baby-house.

Under the circumstances if you desire that your nation should prosper then you have to change this viewpoint of rearing

children and the system of living as soon as possible. By this I do not mean, God forbid, that old and needy parents or other relatives and relations should not be aided or helped rather what I wish to say that everybody should be brought up in a way that before he gets old and incapacitated he should earn and save and lay by so that he is not in need of help of his sons or relations rather he can support himself and his wife and younger children from his saving till the last moment of his life and if need arises he may help, according to his capacity, others also.

PARENTS

The rights of parents have priority over the rights of wife and children. In chapters Al-Baqara, Bani Israil, AIAnkaboot, Luqman and Ahqaf etc., there are clear orders of Allah to treat parents with utmost care, to serve them and when they get old never tell them a harsh word. Be polite and humble to them. This is the pious and noble teaching which the Holy Quran has given regarding behavior towards parents. In the light of this teaching every Musalman should remember that his father is one from whom he has been born and who has given him better food and clothing than himself after undergoing every kind of trouble; who has given him education or vocational training, who has taught him to follow virtues and avoid evils and who is distressed with my pain and trouble and happy with my happiness. And he is the only person who wants to see me more happy, respected and wealthy than himself and my mother. She is the holy personality who has carried me in her womb for nine months and at the time of my birth she underwent the grueling experience of life and death. After this she suckled me and bore untold suffering for my sake so much so that when I urinated she put me on dry bed and she tolerated the wet bed with pleasure. When I fell sick she nursed me and sacrificed her rest and sleep. When in poverty she fed me and she starved. Now I am fully grown up and they, being old dependent upon me, need my love and care. Should, then, I turn away from them? Will there be any more wretched and degrading act than

this?

It is a fact that those children who lose their father, their mother, however poor and needy she may be, rears them up while undergoing untold and every kind of pain and suffering in hundred per cent cases but there are few fathers who look after their children after the death of the wife. I have seen, even among rich and well-to-do classes, highly educated persons, professors, judges, barristers, colonels and generals and multimillionaires that after the death of the wife, they go in for second matrimony and being sunk and saturated in the love of the new wife neglect their children and forget them as if they are not their children and they have no social and moral responsibilities towards them. Such persons are oppressors. They do it in clear violations to the teaching of the Holy Quran and taking full advantage of their position, pride and hard-heartedness. But they should remember that life is transitory. Today or tomorrow they have to appear before Allah and account for their oppressions and cruelties. However, it was a parenthetical sentence. I was dealing with the rights of parents. Nowadays not to speak of poor parents even in well-to-do families there are hardly any parent who after marrying their sons desire and help them in setting up their own homes. Generally after marriage, sons are kept in the same house and these poor souls have to face the same situation as has been narrated earlier, that is, whenever there is some discord and disagreement between mother and wife, then the poor soul gets himself entangled into a difficult situation: one side is the consideration and thought of the rights of the mother and on the other rights of the wife and peace, tranquility and comfortable living. On one side is the well and on the other the ditch.

Now the question arises, is there any solution of this problem in Islamic society? In its reply I can say that in reality the real solution will be that women are given religious and social education and training. They should be endowed with wider outlook and large-heartedness and they should be informed about the rights of individuals given to them by Allah. Unless this is done the distress will continue and our homes will not be real

homes. The other way out is "to keep parents in a different home separately but their needs and necessities should be well provided and they should be treated with utmost care and love and affection. But this "can be done only by rich persons. Then what should the poor do? The solution, in my opinion, is that they should tolerate it with confidence and sagacity. He should fulfill the rights of parents, wife and children and try to please both mother and wife. If the wife is at fault she should be politely told to mend her ways and if still she persists she should be reprimanded. If the mother is oppressive she should be cautioned with respect and she should be acquainted with his difficulties. In this way there may be improvement in the situation. But the real solution of these things is, as I have already stated, nothing but correct and appropriate religious and social education and training.

SERVANTS

Servants too often become an inseparable part of life and their personality and character have much bearing on rest and peace and pain and trouble of the master of the home. Therefore, before employing anybody as servant, his character and behaviour should be thoroughly checked and investigated and after employing him he should be patterned to your design with sustained, systematic and gradual training. The servant should be told about his daily duties so that he can perform them without being told daily and persistently. They should be treated in a way so that they get rest and peace in your home so that they may not even think to get out and leave your home. Servants should always be treated nicely and politely. Their small mistakes and failings should be overlooked. For big mistakes they should be explained politely and if they do not pay any heed to it then they should be taken to task. Again if they continue doing it they should be dismissed. The habit of changing servants is not praiseworthy. It gives bad name and reputation and also leads to trouble. It is not advisable to beat and abuse servants. They are human beings like you. They should be given the same food you eat and they should

be provided with clothing and gifts and presents so that they may be encouraged and feel satisfied and happy. Do not be informal with serva.lts. This leads to embarrassment later on. They should never be allowed to interfere in home affairs. Particular care should be taken that they behave with your children in the same way as with you. Those children who beat, rebuke and abuse their servants spoil their character and morality.

This is the condition of the people who generally live in the same home. Now I shall narrate the rights and duties which devolve on every person when he is out of home.

OUT OF HOME

After coming out of home, first, and foremost contact is with neighbours, then people of the muhalla and after it the citizen of the town, people of the country and, then, citizen of the world. Therefore, after parents, intimate relations, orphans, and poor, the neighbors have the first right. Hence in chapter Nisa in the Holy Quran it has been ordered to be on best of the terms with neighbors whether they are relation or not. The Holy Prophet says: "The man is not Momin who eats to his heart's content and his neighbor remains hungry". He has also said that "the man will not enter paradise whose neighbor is not safe from his evils". If we can act upon these instructions there will be visible change in the social condition of the people. But unfortunately what to speak of neighbors even real brothers are not treated in the way neighbors have been commanded to be treated. It is the demand of Islam and faith that everybody should have cared and shared in the pain, pleasure and peace of neighbors so that feelings of love and unity could grow. It is the duty of everybody not only to meet his neighbors but he should often meet people of his Muhalla so that they may be well aware of the condition of each other. If not possible, they can meet in the Muhalla Mosque. The spirit of collective living and unity which Allah and the Holy Prophet wish to create among Muslims can be evolved in the way on an excellent pattern.

For meeting the people of the town and to be well informed

about the condition prevailing in the whole town lamia Mosque can play a significant role. In these Mosques, if besides usual addresses, the Imam or the Khatib can dwell upon important problem facing the town and after the prayers if meetings can take place then it is sure that the citizens may feel attracted in problems facing the town and may help create the spirit of citizenship among the people. It is incumbent upon everybody to be well-informed and interested in the progress of the town as every citizen is affected by the condition prevailing in the town. If the entire citizens develop this spirit it will lead to unity and cohesion in the nation. Municipal corporations are very useful for the development of city. Only sincere and right type of representatives should be sent in these corporations. Corporations' laws/rules and regulations should be fully respected and carried out and their properties should be guarded against misuse and nothing should be destroyed. The pipe lines and tanks and lights on roads and lanes, lawns, gardens, parks and arrangements for cleanliness should be given proper protection. To bring about any damage to them or make them dirty is against humanity and nobility and those who do it are half wild and uncultured. Foreigners who visit the city should be treated well and should be helped if they are in need. Such a behavior is in keeping with Islamic teachings and will of Allah. Nothing is lost by showing right path to stray people or takes them to their destination. But nice treatment meted out to foreigner will be even remembered by him and he will be frequently praising your city. To help foreigners with money, arrange for their treatment or get them admitted into a hospital is also very praiseworthy. These things are discerning factors which show national civilization and refinement.

Beyond the city comes the turn of the country. To have love for the country is a sign of faith provided the country is ruled under Islamic laws and nothing is done there to the detriment of Muslim interest and no plan is mooted there in Order to bring about its ruin and destructions. Those Muslims, who do not love their country, are oblivious of its defense problems and strengthen the hands of enemies. The basis of the progress of the country

depends upon keeping in mind the rights of its citizens and on being good citizens. The country constitutes the assemblage of persons. If its citizens are good and will be ready to sacrifice physically, spiritually and mentally, then the country will become prosperous and powerful and will be safe from enemies. If the country is ruined its citizens cannot remain safe whether they are rich or poor. Therefore take full interest in every plan for national progress and act upon them whether the plan is concerned with economic progress or educational, social or agricultural, industrial or defensive. The countries whose people do not take interest in plans for national development invite their enemies for its ruin and destruction.

Islam never teaches narrow-mindedness rather it teaches to be kind and just with everybody regardless of faith and community. Allah has nowhere ordered to hate non Muslims and to behave with them harshly without any reason. Hence it is in Chapter Al-Qasas that "do well to everybody as Allah has done to you". This order is to do good to everybody in the world. Likewise all orders concerning doing well have never been differentiated for Muslims only. But it is also true that Allah has not also allowed being so soft and tolerant to non-Muslims so that they can overshadow you by taking advantage of your soft behavior towards them and slowly and gradually establish their over lordship over you as has been the case in Muslim countries during the past two centuries. Allah has emphatically warned you to be watchful of the designs of non-Muslim countries that are planning to overrun and destroy you. Do not rely upon their oaths and friendly promises. Go on preparing to defend against them and when they try to invade in order to drive you out of your homes and hearths then fight to the last till you destroy them completely or get yourself killed. Allah teaches you to follow the straight path in every dealing and stick to moderation and act with sense and wisdom. To behave with kindness, civility and politeness with the people of the world is to propagate Islamic culture and teaching". Muslims have been ordained to preach Islam, civilization and Quranic injunctions. It is obvious that this cannot be accomplished and

preached through the show of threat, bad manners and ill-behavior. In this way among whom you want to preach and introduce Islam they will have adverse opinion about your religion and yourself. Therefore, it is your duty that whenever you come across and meet any non-Muslims or a foreigner tries to establish the truth of Islamic nobility, civilization and good manners so that he accepts the beauties of your religion.

Now I come to narrate manners and rules of meeting people:

SOCIAL INTERCOURSE

Islam is exceptionally a social religion. It does not teach to be locked up in homes and feel perturbed during social intercourse. Even prayers in Islam have been patterned in a way which allow and give opportunities to people to meet each other more and more. This breeds sentiments and emotions for mutual cooperation, intimacy and brotherhood and such spirit of collective life thrives which is the primary need of national life. Therefore, it is imperative for every Muslim to abide by and act upon the following rules and manners of mutual intercourse:-

WHENEVER YOU VISIT ANYBODY it is better to fix the time of meeting so that the person whom you want to see is present in his house. When you reach his residence knock the door or callout in a low tone. If you are allowed to get in, and then enter the house but if you are told to go back then return. Nowadays perhaps one in a thousand will not take it ill for such an attitude. Allah says: Enter not houses other than your own until you have asked permission and saluted those in them (24:27). In reality there is hardly such an unmannered person who will refuse to see you when you go to his house. But if anytime anybody refuses to see you, you should not mind it rather you should think that surely the condition obtaining in his house must not be conducive to your meeting. You may not know what difficulties beset him. Even if he meets you under such a condition it will be charmless. Therefore the correct attitude is to refuse to meet and the guest should not mind it.

If you are permitted and you enter the house then, first, after greeting and handshaking with him, it down at a proper place. Whatever the host offers you as refreshment accept it with thanks and pleasure. There are people who go to meet somebody but refuse flatly when something is offered to eat and drink. This is not the right attitude. This gives air of pride and arrogance and brings about displeasure of the host. Of course, when you are ill or have stomach trouble you may plead with the host for being excused. In such a situation the host also should not press for it. As long as you remain there you should have conversation and gossip which may please and entertain you as well as the host. Never talk about things which may bring in displeasure and annoyance. When you desire to move then request for departure. If the host still insists for a little more stay and if you have time, do accept his pleading and sit for a while otherwise ask for his permission and telling him the reasons plead for being excused and after greeting him leave the place. If you have come for some serious business then, too, your conversation should be happy. Never sit for a longer period in the house of anybody so that he may get fed up. Always remember that every man has some work to do. Your prolonged sitting may be an obstacle in performing his duty.

WHEN SOMEBODY COMES TO YOUR HOUSE then receive him cheerfully. Answering his greetings, handshake with him. If by chance conditions obtaining in the house do not allow you to meet the guest, ask him politely to be excused and tell him that you would yourself come to his house and this will compensate for his trouble of coming, But if you are ready to meet your guest, then call him in and offer him a comfortable seat and entertain him with snacks and drinks according to your status. But if somebody refuses to eat and drink please do not insist upon it. Be seated as long as the guest is there. If you have to go somewhere asks his permission and then go. Behave with him with utmost courtesy and love and affection. When he desires to depart go with him for some distance.

Some guests bring presents. They should be accepted cheerfully and with thanks. To give present or to receive it is the

tradition of the Holy Prophet. This deepens relationships and increases affection. There is no harm in standing to receive the guest. But if many persons are sitting, it is not essential that all should stand up. Whenever the Holy Prophet went to a meeting, he never liked people standing up to receive him. Today if somebody does not stand up to receive rich persons, officers and executives they become angry and harbor ill-will. They should know that, God forbid, they are not superior in respect to the Holy Prophet.

Now I describe a few more things in connection with social intercourse:-

DRESS: When two persons meet then the first thing that helps in creating opinion about each other is the dress. So whenever you go out of home or meet somebody your dress should be neat and clean, well cut and tailored according to prevalent fashion. But in spite of this if the dress of somebody is not so he should not be criticized or cajoled. This is against civilized behavior.

MODE OF TALK

After the dress, the other thing that helps in creating opinion about each other is the way you talk which makes you desirable or undesirable in the eyes of others. It is through the way you talk, can be known whether the man is noble or villain, fool or clever, civilized or uncultured, little educated or unlettered, learned or ignorant. Therefore, if you desire that people should look upon you with respect, you should be very careful in talk. At the time of talking, your voice should neither be so loud which may annoy the listeners and may seem that you are quarrelling or giving speech nor so in low tone that becomes difficult to listen and understand. The tone should always be soft and sweet. To talk more or to continue talking in a meeting is very bad. It is a sign of ignorance. But to keep mum and silent is also not praiseworthy. When need arise or you are questioned then surely you should speak but whatever you say should be appropriate and according to the need.

Useless talk is called loquacity. To talk fast and quickly is bad but to talk slowly and abruptly so that people may not

understand you is also not tenable. Never utter such words which may injure the feelings of somebody or give him pain or he may feel insulted. The art of joke and jest and pleasantry is not a bad thing. It is good when it takes place off and on. To cut joke and cajoling all the time is the work of puerile people. Brawling is never permissible. To tease and cajole people or give those names or taunt or jeer is against civility. Allah has also forbidden it. Too much seriousness is also not appreciable. While talking one should smile or laugh occasionally. Never display pride and toughness. This is the sign of arrogance. Often rich people, executives and officers when they talk to their subordinates or concerned persons make their faces fearful and drawn. They do not understand that though the person addressed is frightened at that time but behind their back he jests and remembers them with ill will. If displeasure has to be conveyed it can be done through serious tone. Those officers or nobles who behave badly with their subordinates give proof of their family and personal meanness.

Conversation can be of many types - recreational, educative, linguistic, political, religious, philosophical etc. But it should be according to situation and place, that is, as is the audience so should be the conversation. Unconcerned and useless talk should be always avoided. Never raise personal questions, for example, it is disgraceful to enquire about the household affairs of anybody or about his income or profession. Also never raise such questions whose reply may enrage you. Such talks bring about unpleasantness and chaos and are never fruitful. To raise objection and enter into arguments over trifling, interrupt others or to speak in the middle when somebody is talking is bad manners and uncultured acts. Women particularly excel in it. I remember an incident of my childhood. Many women gathered together on the occasion of marriage. Two female friends who had met after a long time embraced and hugged each other more than their own sister. They talked and talked for hours affectionately and after dinner lay down on the same bed and began gossiping. During talk one of them said: We met after a long time. I was so eager to see you. The other said: yes my love "two years have passed by, we met during

the marriage of Naeema" "Yes, just two years have rolled by. On that occasion there were other girls. But none is seen now" "0' you remember, what a pretty girl was she who slept with me."Yes, yes she was really lovely. What was her name"? I remember. Her name was Najma". "Yes, Yes, Najma. How pretty she looked in light green suit. "Light green? No. she was wearing a red suit". "Never, she was wearing light green suit". 'O', you have forgotten". "Never, once I see a thing I never forget it". You; you are always forgetful. "And, you. You do not have a sound mind". After this the quarrel and accusations that began between them which became almost a puzzle to the people there. Only they avoided to beat each other. After this they remained guests for two days but did not talk. This is the condition of ignorance of women. They fight over trifles so seriously and continuously which is not one even over the division of properties. Not only women. Men are no better. It may be any meeting, congregation, home or hotel or rail journey or bus, the moment hardly somebody utters something, it is objected. In this way everybody tries to display his educational attainment and power of speech. And none understands: that it is a sign of ignorance. Such useless and unnecessary talks sometimes lead to serious consequences.

After the creation of Pakistan the king of Iran came to Karachi. When he went back two persons in a hotel started discussions in this way. One was saying that when he was taken into a procession he was wearing a crown. The other insisted that he was wearing a cap. This trifling discussion led to such a pass that one of them inflicted knife injury on the other and he died. The accused was hanged after one year. Lo! Have you seen a more stupid act than this?

FEASTS AND BANQUETS

In connection with social intercourse it is also necessary to narrate about feasts. It should be a simple affair. Well cultured guests do not at all mind what the host is serving. They see with what sincerity he is serving. We should attend I feasts five to ten minutes earlier and after having the food I should leave the place

immediately. To go much earlier and after the feast to sit for a long time is a bad habit. This proves very troublesome to the host though he may not utter a word. Feasts provide opportunities to meet old friends and create new ones. We should take full advantage of it.

EATING ETIQUETTE

Food should be eaten always at a neat and clean place. It is better if food is placed at a little higher place. Either you eat sitting on the floor or chair or table, cleanliness is a must. The table cloth should always be white and clean. Instead of putting eatables in different dishes it is better if they are put in big dishes and "dongas" and put on the table cloth and empty plates, saucers, cups and spoons are placed before each guest so that he can take out from big dishes and dongas whatever he desires and eat. Whether you eat with spoons or hands it depends upon you. When eating napkins etc., should be put on the thigh so that clothes may not be spoiled. Always wash your hands before taking food. Also wash your mouth so that you may relish the food. Sit freely. Before starting to eat remember the name of Allah. Eat slowly and chew the food well. Never eat hurriedly. If you really want to enjoy the food, think of its taste when you chew it. If you talk while eating or eat inattentively you will never relish the food fully. Chew the food without making any noise from the mouth. This is bad manners. Every morsel should not be big. While eating does not open your mouth wide so that food is seen in the mouth. Dip the morsel in the soup so that all the fingers are not soaked through. When you finish eating say, "Allah be praised". To take long belches and to feel the stomach are bad manners. After the meals wash your hands well and also clean your mouth. But to cough and gargle which is audible to others abhors. Water etc., should not be drunk quickly rather you should stop twice or thrice in between. When drinking water, you should take care that no sound is produced. There are persons who while taking tea or drinking water produce cooing noise. After enjoying the feast take permission of the host. Praise

the food and after thanking the host depart. To criticise the meals, such as there was less salt and more chillies or the soup was watery or the rice was not fully cooked are very low habits.

While eating at home also adhere to the same principle and manners. It is better and blissful to eat together in home but eating separately is also not bad.

MANNERS OF SITTING AND DEPARTURE

Culture and organization and bad behavior and disorganization of a nation is no where displayed better than) in huge meetings and associations. When you go to a meeting or association or a big party then observe such rules and manners so that you may not be looked down upon as a nation and community in the eyes of rivals. The moment you enter the meeting, greet slowly those nearby and take your seat according to your status and position. Those who come first should sit in the front and those coming later should go on taking their seats in lines. To come late and to occupy front seat over the head and shoulders of others is an extremely uncultured behavior. If the meeting is big and there are fixed ways to go there then go in a line and sit according to your turn. Similarly after the end of the meeting you should come out in lines. This will display your national honor, culture and organization. Those who come to meetings disorganized like goats and rams, running, fretting and crying bring bad name to the nation and give others chance to laugh at them. In going to Eidgahs (open prayer grounds) and lamia Mosques similar process should be adhered to. Those who possess such feelings and emotions, it devolves on them to give practical demonstration so that the masses can act upon them. Sit freely in meetings and take care that elbow and knee, umbrella or stick does not prick those sitting close to you. On such occasions whispering, signaling towards others or criticize anybody or laugh is far from gentle behavior. If somebody speaks or recites, it should be listened to with rapt attention and if anything is against your desire or your viewpoint, you should tolerate it. If you have to criticize or ask for explanation then, when

the meeting is over, with the permission of the president raise your questions in appropriate words and in gentle tones and with cool countenance. Never create any fuss and be ready to take up arms and quarrel or taunt. These are not the ways of noble people. If you desire to have debates and contest, then arrange such meetings and fulfill your wish. To enter into discussions and arguments in general meetings will bring about chaos and conflict. We should guard against it.

MANNERS OF MOVEMENTS

The human character is discerned through the mode of walking also. There should be no show in movement nor pride and majesty. It has not been permitted to walk stiff necked and chest out. Do not walk on God's earth with arrogance. You will not be able to tear it apart. Also do not walk with so much humility and lowliness so that your shoulders are loose, neck inclined and face drawn. You should neither walk so fast and bewildered as somebody is chasing you and you are running away or as slow as if your are sick. Take the middle course. The way soldiers walk is the best. It neither displays pride nor arrogance nor idleness nor laziness. Do not walk like swindlers seeing this way and that way with eager eyes. Also do not put your gaze so low that you collide with persons coming from opposite direction. Your face should display happiness and freshness while you walk. Once Hazrat Omar saw a man walking shoulders loose, neck inclined and face full of sorrows. He accosted him and told him that Muslims never walk like this so that he appears immersed in grief and sorrow. Be cheerful when you walk. Do not walk in bazars and thoroughfares so that you push somebody. If there is no way because of crowd, have patience. Go slow or wait awhile so that the path is clear. It is bad manners to go ahead by pushing somebody out. You should be so careful that not to speak of pushing out somebody, your body should not touch anybody. While walking you should not stop abruptly so that the way is closed. It is bad manners to cry and shout. If somebody is going ahead of you, do not shout from

behind in order to call him. There are people who stop on the way and start talking. This is a very bad practice. If at all you have to talk, get aside and talk. And when two persons are talking do not approach them without their permission and never try to listen to them.

In order to purchase railway tickets and to get into buses always stand in a queue and get into the bus when your turn comes or purchase the ticket. By pushing out others and go forward is to deprive the person from his rightful place. Civilized people never do it. Among the travelers are old persons and women and children. Women have priorities and, then, children and old persons. Provide them every facility. While taking seats in buses and trains always await your turn. Even after taking seats, be careful that your elbow, hands and feet do not give trouble to anybody. There are people who while sitting on their seats put their hands on the pillows of front seats which pricks others. And the poor soul keeps quiet and puts up with inconvenience and utters not a word. He knows that the fool who does it does not know the manners of even how to sit and if he will protest it will lead to quarrel. To enter into arguments in buses and railways are no good. It often leads to unpleasantness. There are persons who lecture throughout their journey or due to their personal whims go on sermonizing. Their tongue never stops. They display their know ledge but never understand that there are persons among the travelers who do not like lecturing and sermonizing or somebody is disturbed in his sleep or the entire lecture is full of ignorance. To talk with particular care and to talk about something which may create interest and jubilations among the travelers is always desirable. Such talk is always welcome as it helps in ending the tedious journey in happy mood. In the railway compartment or on stations if some fellow traveler offers you to eat something, do not eat it at once. Examine it and verify whether the man who has given you the eatables, is a gentleman or not because often men of bad character mix poison or mix medicine which brings in un-consciousness and they thus rob the fellow-travelers. It is the duty of gentlemen that whenever they travel and the women

compartment is in their proximity they should take care during the night as dacoits often get into women compartment during night and loot them.

PURCHASE AND SALE

To make purchase is an art. Those who know this get its benefit and bliss. It is never undesirable to purchase for yourself your daily need. The Holy Companions of the Prophet and the Prophet himself bought things of daily use. The habit of purchasing things gives you experience of good and bad things and bad things do not get into your house. You should purchase things after inquiring from several shops. After thorough enquiry and getting experience if you fix up with anyone shopkeeper whom you trust and purchase from his shop only, there is no harm in it rather it is good and beneficial. Servants are very careless in purchasing things. Often they behave dishonestly. As far as possible nothing should be taken on loan. This proves costly and standard goods in proper measure are not available. When you go to a shop, do not step over those already present there. Let them purchase first. If there is a throng of people, make a queue. Do not behave harshly with the shopkeeper. If the purchase is not agreed to, leave the place silently and search for another shop.

The shopkeeper should honor and behave well with his customers and he should understand that Allah has made them the means for his sustenance. If, at all, sometime any customer behaves roughly he should reply softly. Muslim shopkeepers are notorious for their bad manners. This is a black spot on the lap of the nation. If any customer tells lower price than told by the shopkeeper, he gets angry and tells the customer:" Go away. Have you a pie in your pocket?" There was a time when the shoe merchants of Delhi were famous for their bad manners. Accordingly it is my personal experience that once a very respectable old man came to a shop. After seeing a pair of shoes he asked for the price of one pair. The shopkeeper said rupees twenty five. He became silent and prepared himself to go out. The shopkeeper said tell me how much you are prepared to offer. The

customer said that in his opinion the price should be rupees fifteen. Thereupon the impertinent shopkeeper turning his face to other side said: "I have turned my face. You can take it without paying the price". The poor fellow was a stranger. He felt insulted, did not look again and went way. Well, will he or any of his friends visit that shop ever? Such shopkeepers ruin their own trade though they do not understand it. The impertinent behavior of Muslim shopkeepers led to opening of Hindu shops dealing in shoes and very soon they flourished so much that they almost replaced Muslim shopkeepers of very long standing. Such impertinent behavior of Muslim shopkeepers is seen every day at every place. We are helpless to narrate them.

EARNING OF LIVELIHOOD

The common large sources of earning livelihood are four - agriculture, trade and commerce, industry and manufacture and service. These are described below separately.

Agriculture: The entire human sustenance and livelihood depend upon agriculture. Therefore, so far earning of livelihood is concerned it is the foremost duty of man to look after agricultural land and make barren lands cultivable. Agriculture is the most respectable and important profession. Agriculturists and tillers in coarse clothing and in tatters should not be looked down upon. They produce food for you after a good deal of persistent labor and hard work and save you from starvation. For cultivating lands the system of zamindari prevailed almost throughout the world and is still in vogue, that is, thousands of acres of land is in possession of one man. He parcels them out in smaller plots and gives them for cultivation to poor tenants and receives a considerable rent or share in produce from them without any efforts of his own and pays a very nominal land revenue to the Government. This system has proved very harmful for agricultural improvement and prosperity as in this a greater part of national wealth goes into the possession of a few persons and majority of the population remains poor and pauper and in strained circumstances. Hence many countries of the world have abolished Zamindari system and nationalized lands and

tenants work on them like laborers. There is a tendency in other countries also to extend this system. In my opinion this system will also be not successful. There are two defects in it. Firstly the officers of the Government who collect revenues and who are in direct contact with tenants are generally not religious minded and honest. They are crueler towards tenants than Zamindars. Secondly tenants thinking that they are simply laborers do not take active interest in the improvement in agriculture. Therefore, the best system will be that those who till lands themselves should be given lands for longer period on contract or on the basis of permanent settlement taking into consideration the number of members of the family who will depend upon it but condition should be that if any time the members of the family become less or increases the unit of land should be reduced or increased in the same proportion.

To aid and help agriculturists in this connection is the duty of Government. The agricultural department and the canal department are duty bound to provide every agriculturist new type of plough, tractor, scientific manure, and insecticides, standard seeds and arrange for easy and workable system of irrigation. There should be arrangement not to allow the tenants to store the produce and hide it to sell it dearer after sometime.

TRADE

Trade is the most respectable and profitable way of earning livelihood. History proves that the nation which prospered in trade and commerce ultimately captured the political power. The Holy Prophet has said: "put of ten shares of sustenance, trade has nine shares. Therefore you should take to trade and commerce". Travel is an essential part of trade and it is through travel and journey man gets wisdom and experience and learns world conditions. It is because of trade which led to the invention of different kinds of comfortable and fast means of communications. As long as Muslims controlled trade and commerce they held political sway over the world. When the trade passed into the hands of others, they lost political power and strength rather they lost their state. The Hindus prospered in trade so much that within fifty years,

before our eyes, they drove away the British. If Muslims desire to prosper again they have no alternative but to capture trading fields.

In order to be successful in trade it is very essential to work with wisdom, sense and intelligence, honesty and hard labor. Besides this it is also imperative that our traders should be aware and well-informed about the demands and other condition of market both in the country and in foreign countries. The standard of your honesty and manners in dealing should be so high that once a man deals with you never goes elsewhere again. Those who are dishonest and cheat in trade are the greatest enemy of the country. Trade flourishes on reputation and reputation is earned through honest dealings. Muslims who three hundred years before were the best traders of the world, now in the field of trade are beginners. They believe in the principle to extract so much from one customer which is enough for day's living. This is a wrong attitude. The successful principle in trade is to take less profit and offer better goods so that the circle of your customers goes on expanding. Blackmarketeers ruin the nation and the country. But for it they are not so much at fault as are those states which do not give them deterrent and exemplary punishments.

INDUSTRY AND MANUFACTURE

This is the third source of earning livelihood and so far earning of wealth is concerned none can compete with it. What is industry and manufacture? It is to turn raw material into useful shapes for trade, for example, cloth from cotton; utensils, Jewellery, instruments and weapons and machines from ores. In this way after spending a rupee for certain things, a thousand rupees can be earned as profit. The real reason of present day prosperity in Europe and America is industry and manufacture, there was a time when manufactures from Asiatic countries worth crores of rupees such as cloth, woolen carpets, shawls, golden and silver jewellery and utensils and glass and china wares were taken to Europe and sold there and from there gold and silver came to Asia. But when machines were invented in Europe and these very

things were manufactured there cheaper and better and in larger quantities the trend of trade reversed. Europe which was poor became rich and affluent. Asia became indigent and poor and in straitened circumstance. For this very reason so many inventions took place and in the whole world not only mechanical and financial but social and moral revolutions took place. Industrial progress brought about many benefits to Europe. But it also had its banes. The system of division of money in the country which was in vogue since long and in which the landlords who were already sucking the blood of poor tenants and becoming fat became more unproportionate. In this way ranks of landlords and laborers became very prominent and discernible. The philosophy of Marxism took roots and the religion of Communism was born. This religion denies Allah and revelations. It has but only one principle that everybody has the birthright to eat food, wear cloth, house to live in and to satisfy his sexual thirst. This principle is so true, simple and attractive that nobody can deny its importance and truth. But in order to give a practical shape to this principle the law is that the entire land and every kind of raw and manufactured goods in the entire country should be the property of the state or in correct words should belong to the Government. And the income should be distributed among all the citizens according to their work properly and proportionate to one another. It is obvious that the basis of this religion is based on material things and so far ethics is concerned this religion has no capital of its own. To establish peace and order in the country whatever fixed morals there are, have all been borrowed from other revealed religions. And in order to get them obeyed the Government has the power of force which is demonstrated in communist countries every moment. The entire population of these countries is not communist. Only there are communist parties which are in power and control of the Government machinery and they are duty bound to use force in order to preserve their existence. As this religion has no moral capital therefore as long as these parties can apply force this religion will continue to exist. The day the power of force comes to

an end this religion will also wither away. The meaning is that a communist obeys and acts upon the rules and laws of this religion only due to fear of military, police and secret services. As opposed to this in revealed religions everybody believes in such a personality, a little or more surely, which though is not visible but is Omnipresent and which punishes and bewares human being for his wickedness and virtues. The result is that the followers of these religions on such occasion often can keep away from committing sins even where the police or civil servants are not present. In the communist religion there is no such basic and fundamental belief which can save human being on such occasions from committing crime and sin. This is the greatest drawback and weakness in this religion. And it can never face other religions in establishing peace and social progress for a longer period.

Now the question arises why this religion is spreading so fast. There are three reasons for it. Firstly the first principle of this religion is so simple, true and attractive that it does not require arid linguistic, philosophical argument in order to explain it to the masses. Everybody needs bread, cloth, house and woman, and being attracted by these slogans he is drawn towards it. Secondly, as to preach this religion no linguistic knowledge and accomplishment is required. Every ordinary educated man who desires to become a leader and earn money can preach it easily among unlettered laborers and poor masses. Thirdly, to preach this religion, influential and educated people receive enough financial help and grants secretly from communist countries. The guarantee and arrangement for bread, cloth, house and woman and that these things can be available to each and everybody which religion does not have them? But the real difficulty and problem is only this that the followers of these religions do not act upon their religious principles. The religion of Islam, among revealed religions, is the last and most perfect religion. The principles and methods of division of wealth which have been enunciated and fixed in it such as not to take interest, taking out alms, charity, to help poor neighbors and to establish central treasury (Baitual-Mal) etc., if acted upon by Muslims, then in this respect, Communism is a trifle

in comparison to Islamic religion. But in spite of all these things this fact cannot be challenged and refused that at present due to industrial progress the imbalance of division of wealth that has been created between capitalists and laborers cannot be ignored in any way. America and Great Britain, in order to save their countries from the onslaught of Communism, have guaranteed concessions and facilities to their laborers. The Muslim countries, if they desire to save themselves from this Godless movement, then thoughtful Muslims and Islamic States side by side beginning to act upon the principles of their religion should also promulgate such laws so that the division of profit among capitalists, laborers and servants may be proper and proportionate to one another and owners of factories and firms are compelled to treat their laborers and servants with respect and honor and in a human way. Pray remember that capitalists are only a few but laborers and servants constitute the majority of the nation. The nation whose majority is not contented and happy and prosperous, such a nation cannot progress and prosper in a true sense.

SERVICE

The fourth means of earning of livelihood is service. By this I do not mean apprentices rather servants of big firms, factories and specially Government servants among whom are chaprasis and police constables and big executives and officers. From the point of earning wealth this profession is of very inferior degree from other three means of earning wealth because those, who while serving, do not take bribe etc., and cannot earn money through other unfair means cannot become rich. But so far the preservation of peace and national security and common happiness are concerned this profession is far superior and important than other professions. The country whose servants are dutiful and honest is always prosperous and powerful. But the country whose servants are not good becomes weak and is ruined and very often enemies overrun it. At that time these servants face dishonor and disgrace and miseries more than the common people. Therefore those whose profession is service should always remember that the

prosperity of the country depends upon their honest work and their own prosperity depends upon the progress and freedom of the country. However good the laws of a country may be if the ministers and executives of the country are not honest and hardworking and dutiful the country will receive setback instead of progress. Though the direct responsibility for the maintenance of law and order devolves on the police, courts and officers in charge of administration but officers of other departments cannot be absolved and exempted from sharing the responsibility. Therefore, the entire executive and officers should abide by the following things particularly: Firstly, they should perform their duties and functions with honesty, labor, and justice and quickly and should see to it that their subordinates also follow them sincerely and faithfully. Secondly, they should behave properly with concerned; Even if someone is found guilty still the concerned officer has no right to abuse him. They should behave politely with their subordinates and their rights should not be ignored in favor of persons, their own relations and subordinates who flatter them. Their promotions should not be delayed rather they should be encouraged for further promotion. Those subordinates who are not treated well in their offices become dejected and do not perform their duties satisfactorily and methodically. Officers of civilized countries are very polite to their subordinates. They keep such an attitude in offices that discipline and work is not affected but outside the office they freely mix with them and it becomes difficult to differentiate between officers and subordinates. This is called enlightenment and refinement.

Servants should possess the following things:

1. ABILITY: That is, whichever work is given to them they should be expert in it.

2. SELF-CONFIDENCE: They should have the confidence that they can do the work efficiently.

3. SELF-CONTROL: The work may be more or difficult, but they should not get nervous and should not take rest unless it is done.

4. SENSE OF RESPONSIBILITY: However ordinary and

insignificant the work may be it should not be looked down upon and should be performed with the full sense of responsibility.

5. ORIGINALITY: If you are confronted with something new which has no example and precedent and none is to guide you, try to use your mind and experience and accomplish it with due deliberation.

6. CO-OPERATION: Try to work with the cooperation of officials of your own office as well as belonging to other offices and help everybody and be ready to come to the aid and assist them so that their work is facilitated.

7. DISCIPLINE: Abide by the established rules and methods of the office in all respects.

8. PASSION FOR SERVICE AND HELP: They should always keep in mind and overwhelmed with the passion that they are not the rulers but servants of the people and get remuneration and sustenance for this service. The concerned persons should be provided with every facility and help. They should be treated gently. Their work should be done and completed as soon as possible and they should always remember that more happy the people, greater peace and prosperity. More unhappy the masses, more disorder and dismay will prevail in the country and the country will become weak.

9. HONESTY: Honesty does not mean simply to refrain from fraud, bribe, recommendation, favoring relatives, partiality and support of one's own party but it also means a few more things, for example, to do every work according to the prescribed laws and regulations and with rapt attention and, willingness and not to evade and shuffle so much so that the work should be going on with the same speed and attention even when the officer or the in charge is away. It means that they should fear Allah for this and should earn an honest living and they should hold themselves responsible to Allah first and then to their officers.

In our offices there are hardly twenty to twenty five per cent employees who take their duties as a sacred trust and spend their office time working. Majority consists of those who while away their time in taking tea, reading newspapers, political gossip

and meeting their personal and private guests and gossips. Hence the work which can be done in a week or two is not completed even in months and years. The reason is, firstly that there is a complete lack of sense of duty. Secondly, among the staff there are public servants who are relations of officers, flatterers and for other unsaid reasons are dominant and do not work at all and in their imitation others also become shirkers. In my opinion there are only two ways to deal with these irregularities, firstly, hard training and also, secondly, hard punishment. Here are its details. Whoever is employed for a job before giving him charge of his duty he should be properly trained for two things: firstly, for the job he has to perform; secondly, the office discipline and character and which has been described earlier. After the end of training every candidate should be examined and only successful candidates should be employed. If during employment at any time he acts against office discipline he should be severely punished. If this training cannot be given to all the employees, at least it should be given to officers because they are really responsible to run the office efficiently. Whether they are offices or courts they exist to help the concerned persons and to listen to the grievances of the oppressed. For this reason should there be facilities that every man could go there, if need be, happily. But the fact is that except for habitual litigants, no respectable person, except in dire need, does not like to go there under any circumstances rather prefers to suffer and undergo loss. The main reason for this is that generally in these offices and courts, their officials tease the concerned persons and treat them harshly and arrogantly. Police is even worse than them. The protection and safety of life and property of the common people and preservation of peace is more on police than anybody. Hence the treatment of the police towards common people should be so sympathetic and gentle that the moment they see them they feel relieved and satisfied and look them with love and respect and they may exclaim: "Lo! My protector has come. Now I fear none" But to our dismay, the condition is quite the reverse. The moment the police is sighted people exc1aim:"May Allah help us. What is in store for us" Many people who witness and see crimes being

committed and could help the police in investigation of cases quite well do not report to the police only for the reason that they may not be entangled and drawn in the case. This is a very sad state of affairs. That Government of Pakistan which will bring about successful reformation in offices and police, its name will be written in golden letters till eternity.

Now we will describe a few essential virtues and vices of morals.

VIRTUES AND VICES OF MORALS

It is not possible at all to describe all virtues and vices of morals. Moreover many things have already been narrated. Hence only a few things are described which are the causes of reconstruction or destruction, as a whole, of the nation. But before dealing with these virtues and vices I again want to remind that the main reason for the downfall of Muslims is that their morality is far below the prescribed standard of the Holy Quran and unless they come up and raise themselves their moral standard they cannot compete with the prosperous and enterprising nations of the world. To act upon moral virtues is the very essence of nobility. The standard of nobility set by Allah is that the more pious the man is, that is, the more he fears Allah and acts upon his orders, more noble he is. But nowadays Muslims have set the standard of nobility in imitation of Europe that the richer the persons or bigger the officer more noble he is. This concept has led to untold evils and ills in the society. Therefore, there is an imperative need to change this concept.

Now about virtues and vices of morals.

FAVOUR OR MUTUAL HELP

The Holy Quran has dealt with mutual help at several places and it has been ordered to favor those who favor you. It means that the process of mutual help is continuous. Mutual help is the main source of welding the nation and bringing about unity. Mutual help means doing well and doing well is this that to whom it is done gets some benefit or at least a little peace and happiness. It is to be imagined that a society whose every member is trying to help each other every time and is engaged in securing comforts for each other, its every member is bound to get his share of benefit and peace, little or more. This will help reduce their difficulties and bring about facilities. Life will become worth living. Poverty will change into plenty. Life will become pleasant and this world will become a heaven while living. This will lead to peace and tranquility of mind. The power to work will improve. Every work

will be done nicely. And success will welcome every step. But it is a pity that nowadays favor is taken as an abuse. Hence many idioms have taken roots which show that favor is a very bad thing, for example, "My foot. I am not ready to accept his favor". "I am not indebted to your father". It is better to die than to be obliged to anybody. So much so that even the poet has started saying:-

Who is ready to bear the burden of sailor?
Leave the boat to God, break the anchorage.

The evil aspect of favor was borne largely as those who favored started taunting and reproaching though it is meanness. This leads to hatred rather than the feelings of love and affection and instead of benefit it brings about loss. Similarly those who are favored but are not grateful to their benefactors and do not do favor in place of favor, they, too, commit very serious mischief. Those who favor and those favored both should be filled with the spirit of love otherwise instead of unity and cooperation it will lead to disunity and strife will prevail.

Take it into your head that the individuals of a nation who do not help each other with sincerity and honesty such a nation is worse than animal. It cannot escape destruction. It should be well understood that virtue should be for virtue only. It should not be for its return and exchange otherwise it will be just like shopping and instead of benefit will bring about loss. I read in an English magazine a true story of a dog which was trained by its master. The owner used to hang a basket in its neck daily. The dog went to a bakery shop and brought few rolls. The number of rolls were always correct One day one roll was found missing and after it for several days one roll was always short. At last the owner asked the baker. He said that he always gave the full quantity. Then upon one day when the dog was going back after taking the rolls, the owner pursued it while hiding himself. The dog after going a little distance stopped, took out the basket from its neck and put it on one side of the road and took a roll in its mouth and ran away and disappeared behind a wall. When it came back after a while there was no roll in its mouth. The dog put the basket in its neck and took it home. When it covered some distance the owner went

behind the wall. There in a deserted comer was lying a bitch, weak and emaciated, whose one leg was broken. Around her were seven newly born pups and the bitch was eating the roll. This shows that even animals have feelings to help their species and fellow creatures but men of decaying nations do not help each other.

HONESTY

Honesty covers a very wide range. It does not only mean that you return the thing as it was handed over to you by some person as a trust. Honesty is this that you do not even touch the thing over which you have no right and if you get it anyhow, never use it. Honesty is also this that if somebody sends a message through you it should be conveyed to the person concerned in same words and tone. Honesty also is this that you fulfill God's rights, self-rights and rights of the people properly. Honesty is also this that you act upon your official responsibility. You should not do your personal and other's work for the time you are paid for. Do not work halfheartedly. Do not waste your time. Do not shirk work rather finish and complete the work for which you are paid with full devotion, attention and full knowledge. In certain civilized countries, the standard of honesty is so high and developed that vendors place milk, eggs, butter, newspapers and other things at doors of purchasers. Nobody even looks at them. Poor people in any small shop or cabin put some saleable items and write down prices of each item and leaving the shop uncared go to work in workshops. Those who need them go to the shops and whatever thing they desire to purchase, put the price in the cash box and take them. In the evening the owner of the shop comes and takes out the money. It never happens that anybody takes out anything without paying the price. Many crippled persons build a dogcart and place in it newspapers or other necessary items such as cigarettes etc. The dog is fully trained. It goes to bazaars and Muhallas with the cart. People purchase things from the cart and place the price in the cash box. When the things are sold the dog returns home. Pray think over. What will happen in our country if it is done so? And this type and standard of honesty is found among those whom we

call infidels and non-believers and feel happy and never realize that being Muslims what the standard of their honesty is.

SACRIFICE

Sacrifice and generosity are almost the same thing but there is a difference between charity and sacrifice. Charity is this that whatever you have in excess of your need provide also to the needy from it. But sacrifice is that whatever is dear to you and you need it yourself, you give to other needy persons, that is, you prefer to meet the needs of other over your own need. Sacrifice is one of the noblest qualities and one who sacrifices is very dear to Allah. Because of ignorance and downfall of the nation the actual meaning of sacrifice since several centuries has not been known to people as if sacrifice is made it is done at a wrong place and in a wrong way. Since inactivity and indulgence have become common among Muslims many people have adopted this profession. They gather round well-to-do persons and flatter them and often finding an opportunity tell them about their misery and poverty in very effective words and take full advantage of their spirit of sacrifice. Such a sacrifice, instead of benefiting the nation, proves harmful and the army of parasites goes on increasing. Hence sacrifice should be made only for deserving persons. Parasites, flatterers and favorites should not be encouraged at all. The best way of sacrifice is that it should be made when collective benefit is achieved, for example, two eminent persons of a community or nation are contesting for a thing and there is the danger of conflict between the two groups; then, step down in favor of the other happily so that the nation may not be divided over the issue. This spirit was common among the Muslims of early days but today how our leaders behave with their opponents need not be described. There can be an example of sacrifice like this. Suppose a college or a school is, to be opened in any town but no building is available. There is a landlord who has a spacious and huge bungalow which is very dear to him and he likes to live in it. But in spite of this he donates the building for the purpose of the college or school. This

sacrifice will be really very beneficial and acceptable in the eyes of Allah. I have come across such Nawabs and landlords who, when praised by somebody for a thing they possess, they part with it as they consider it below their dignity to keep it and hand over to one who desires it. This habit of the rich people gives birth to inactivity and the idles and swindlers thrive on it by making them fools.

FULFILLING PROMISE

For national progress and prosperity the habit of fulfilling promise is as essential as other good qualities. The Holy Quran says: 0, believers fulfill your promise" (Chapter Ma-i-da). It has been more effectively described in Chapter Bani Israil: "Fulfill your promise. You will be accounted for it on the day of resurrection." But who believes in Allah and the day of resurrection so that he can care for it? Fulfilling promise is as important in big affairs as in small and insignificant matter. Sometimes non-fulfillment of promise is as important in big affairs as in small and insignificant matter. Sometimes non-fulfillment of promise leads to very severe consequences and the person who is promised not only undergoes physical and spiritual grueling but suffers in many ways. At least I know one such incident in which one person committed suicide only for the reason that one of his friends had promised to help him financially but failed to fulfill his promise at the appointed time. The individuals of a nation who are habituated to non-fulfillment of promise can never flourish in life. It is thousand times better not to promise than to promise and fail to fulfill it. Other nations whom you call non-believers and infidels and feel happy to say so, even their ordinary persons are so particular about fulfilling their promise which is lacking among our religious personalities, highly educated persons and leaders. In reality in order to help create higher morals and good behavior the

first lesson is that man should conform to promise and time.

REFORMATION

To reform the society or our own people is the dominant virtue and a very responsible assignment. This work demands efficiency and wisdom and also the man himself should be virtuous and pious. Every man cannot be capable to do it. For this reason Allah has ordered: There should be a group amongst you which calls you towards virtues, orders for good deeds and restraints you from evils (chapter Ail-Imran). But it is our misfortune that this work has also been taken over by everybody. They themselves know nothing, neither can differentiate between virtues and vices but the moment they see some evils in somebody according to their own concept (may be that it is not evil), they start admonishing. They do not care at all either for opportunity or time, neither circumstances nor situations. On thoroughfares, in bazaars and on roads, in buses and tramcars and railways, nay almost at every place, you will find these self-styled sympathizers talking very fast. Again the method of admonition is generally so abhorring and uncouth and unpleasant that the person, who is being admonished, instead of accepting admonition, is compelled to quarrel and come to blows. Allah has ordained that admonition should be done with wisdom and in affectionate words. But none cares for this order therefore, there is fight and quarrel and brawl. The situation obtaining at present is that when you point out any defect in a person, he is to break your head. Whenever you intend to admonish somebody never tell him that he has such and such evil rather whatever evil he has, describe that evil, for example: the person who is a liar, drunkard or adulterer, finding appropriate opportunity and chance describe before him the evils of lie, wine and adultery and their disadvantages in such a forceful manner that he is thoroughly influenced. But it will be effective only when he has firm regard for your good manners and is ready to accept your words.

Allah has said that among you there should be a group which invites you towards virtues and restrains you from evils. It is

apparent that this group can be only of religious leaders. But unfortunately among us in real sense. "Religious leaders" are so few that they can be counted on fingers. Every person who studies a few books on tradition and Islamic jurisprudence and after getting a few stories and fables by heart adopts the profession of preaching and sermonizing is called a religious leader. Such professional and self styled Ulema instead of bringing about reformation create mischief in the nation. For them Allah has said that "when they are told no to create confusion on land, then they say that they are attempting to reform". This type of religious leaders is responsible for creating strife and enmity among different sects in the nation. The Holy Prophet has said that difference of opinion in my followers will be bliss. Why? It is for the reason that the difference which is based on sincerity and honesty of purpose and which is free from the spirit of hatred and enmity, discussions and deliberations on such difference open the way to interpretation. Thus the truth is opened u and beauty of the religion looms large. Who does not know that differences of all our sects are not fundamental at all but are additional? All accept Allah, Prophet and the Quran as time. Hence if one sect does not taunt and abuse the other sect, has a little patience over such differences, and considering the additional beliefs of every sect as its personal belief overlooks them or enters into discussions and arguments politely and mannerly there is no harm in it. But these professional religious divines, in order to fill in their pockets, entangle and involve Musalmans into strife and are responsible for the downfall of the Millat.

In my opinion the only solution of this trouble is that every Muslim State embarks on two propositions: firstly, the state should take over the management of all religious institutions and get the ulema of these institutions prepare such a syllabus that the students while sticking to additional differences should learn to keep away from mutual recrimination. Secondly any religious divine of any sect should not have the permission to preach in public or private meetings unless he has a license from the Government to do so. I

am sure that this will lead to hue and cry. But this will be done only to such persons who live upon playing up mutual hatred and secretarial differences. But national unity is so important and demanding that the Government should not pay any heed to anybody and should crush the seeds of national disintegration and destruction for all the time to come with full force and severity. It should be borne in mind that by this reformation my object is only group and collective reformation. It never means that anybody cannot check the other from evils and cannot draw and invite people towards virtues. Undoubtedly every Musalman has the right to invite the other Muslim towards virtues and check from evils. But this work should be done by those persons who are competent to do it and also know the method of admonition. They should perform this task through wisdom and foresight and correct approach and should not give any chance to strife and stress.

JUSTICE

The man who is not endowed with the spirit of justices will breed prejudice and one who is under the spell of prejudice will be bereft of seeing the right which is seduction and loss through and through. If the majority of any nation consists of such persons it cannot escape destruction. Therefore if you wish well for yourself and your nation always do justice. What is justice? It is this that according to your official, financial and social status whatever rights of people accrue to you, you should fulfill them as ordained by Allah and the Prophet. As the fulfillment of rights has been fully described previously, there is no need of details here.

REVENGE AND FORGIVENESS

Although Allah has permitted to take revenge and re-taliation but it does not mean to take the law into your own hand. You break the teeth of one who has broken your tooth, make one blind one who has made you blind or you kill one who has killed your relatives. If this goes on the nation and the country and its peace and tranquility will be disturbed and it may lead to such

strife that the nation may lose its identity. Therefore, Allah has assigned this duty to judges and magistrates so that they can punish the culprits after redressing the grievances of the oppressed. A few Muslims think that if they cannot take revenge and retaliation for crimes like these they can take revenge for smaller crimes and incident. But this is also wrong. I ask you that if somebody abuses you or steals your property, will you abuse him or steal his goods? If you do so you will be held responsible for such crime and sin which he has committed and you will be liable for the punishment like him. If the evil and sin are permitted like this, nobility will vanish into thin air. One of the reasons for the downfall of Muslims is that they think it right to fight evil with evil. They should remember that Allah has permitted life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and reprisal in wounds". But the verse following it, they do not remember which says" but he who forgoes it, it shall be an expiation for him". I ask what can be better reward? Your sins will be pardoned and you will not be punished for them. Again just following this verse it has been said that "whoever does not judge by what Allah has revealed, these are the transgressors". (Chapter Al-Maidah verse 48). The last line *of* this verse clearly proves that you have not the right to take revenge and retaliation rather it is the duty *of* judges who should order for punishment. Besides this in Chapter Al-Mu'minun verse 96 it has been said, "Repel evil by what is best, we know best what they describe". Does it not mean that you treat those who abuse you behind your back generously and nobly? Allah is still more clear and emphatic in Chapter Ha-Meem Sajda verse 34 "not alike are the good and the evil. Repel evil with what is best when lo! he between whom and thee was enmity should be as if he was a warm friend". Can there be a better standard *of* moral values than this? Experience shows that if somebody is always misbehaving with you and you go on treating him with utmost nobility it is sure that in the end he will feel ashamed and become your friend and admirer. In the face of such clear orders not only persons, a few communities of our nation take the law for revenge purposes, in

their own hands and think that it is permitted in Islam. For example, take these frontier and tribal Pathans. If anyone kills anybody, the relations of the slain kill the murderer at the first opportunity. And if by chance the murderer escapes then the descendents, in succession, are on the look out to take the revenge and whenever they get an opportunity they kill any descendent of the assassin. The result of this new killing is that the descendent of the slain is on the lookout for revenge. The result is that the bloodshed and murder continues and never comes to an end. For this reason Pathans never go out unarmed. Nobody knows when he would be face to face with the enemy. It is apparent how much dreadful and harmful is this state of affairs and also how much uncivilized and un-Islamic. But the Pathans, due to their lack of education and religious knowledge, do not bother about it at all and even do not care for it. They do not understand that this custom is a blot on their accepted heroism. This practice is not only lowering their standard of velour but their sense of honor is slowly and gradually diminishing because such revenge cannot be taken face to face and by challenge rather whenever opportunity comes the avenger kills the unguarded enemy by firing from behind. This cannot be called heroism and sense of honor. This practice is not only bringing bad name to the Pathans but is also telling upon the reputation of Islam throughout the world. The non-Muslim nations are propagating that this custom of revenge, barbarity and ferocity among the Pathans is due to the teachings of Islam. Therefore, those Pathans who have love and respect for Islam and the nation, should consider it their duty to bring to an end this state of affairs through the help of the Government as soon as possible and taking the full advantage of their God-gifted prowess and valour stand shoulder to shoulder with other civilized nations of the world. They should take into their head that this practice of taking revenge is extremely barbarous and a grievous sin. The man who had killed your father or grandfather if he had escaped the punishment, then you cannot take revenge from his son or grandson because he is innocent. He is neither responsible for

murder nor he is the killer.

SEARCH FOR ACTIONS AND SUSPICIONS

In Chapter Al-Hujrat it has been said: "0: you who believe: avoid most of suspicion, for suspicion in some cases is a sin, and do not spy nor let some of you backbite others". But despite these clear orders often Muslims are habituated to this dirty habit. The greatest defect of suspicion is that it keeps the heart towards evil ever and gradually becomes accustomed to it. Such a heart is incapable of accepting noble sentiments. Such people possess filthy morals. Suspicions lead to opacity and keep one away from seeing the reality which sometimes proves extremely harmful. There is a real story that a military man went to England for a six-month training course and left behind his wife. When he came back he started suspecting his wife for some reason. He always was on the look out to see for himself any of her action. There were two doors in the house. One day he entered the house from the behind door. His wife was talking to somebody on the next door. While hiding himself he began to listen to her with rapt attention. The last sentence which he clearly heard was this, "come tomorrow I shall give you" .Listening to this he became furious. Because of excessive anger he lost his sense. He was armed with a pistol. He fired and the poor lady fell down. Next day a beggar came in the evening. The house was full of people. He told one man. Please tell Begum Sahiba that the beggar has come. The man replied that Begum Sahiba was dead. The beggar sank into grief and said that the Begum Sahiba was a very nice and noble lady. She never allowed any beggar to go empty-handed. She always gave me alms. Yesterday when I came she gave me some money. When I begged for clothing she promised, "Come tomorrow, I shall give you". People had heard this sentence from the mouth of the assassin several times. They detained the beggar. They took his address and produced him before the court martial as a witness. The assassin was sentenced to be hanged which was later on changed to nine year rigorous imprisonment. This was the result of

suspicion and how a happy house was destroyed. Therefore, unless you see yourself never entertain any bad opinion about anybody. And even after seeing with your own eyes try to overlook it. Allah, in his benign mercy, always overlooks your defects. Of course when you face a court as a witness does speak out the truth. It is sin to hide anybody's crime. It is also a kind of suspicion when you imagine that someone is malicious towards you or has low opinion about you. The result of such suspicion is that you also begin to take him as a mean fellow and entertain bad opinion about him. In this way quite often differences occur unnecessarily and the association is divided. The best way to avoid this evil is to have a heart to heart talk with the person you entertains any suspicion so that your heart is relieved of suspicion. And if your guess is correct, do not take it ill. Make your opponent your bosom friend through your moral force and conduct. Remember that hatred cannot be conquered through hatred but through love and affection.

BACK-BITING AND SLANDER

Back-biting, slander and tale-bearing are also very harmful and detestable habits. It is impossible to gauge and fathom the ill effect of these habits from the collective point of view on national life. Allah has forbidden from back-biting in Chapter Hujrat and in Chapter Al-Nisa from slander. The Holy Prophet has opined that back-biting is more serious a sin than adultery. When his exalted companions heard this from the lips of the Holy Prophet they said: "How is it possible that back-biting is a greater sin than adultery? He said that if somebody commits adultery and asks the forgiveness of Allah, his sin may be forgiven. But the sin of the back-biter cannot be forgiven by Allah unless the man who has been maligned does not forgive him. When Muslims go through this tradition they feel astonished. They do not understand its psychological effect. Adultery is committed with great precaution, care and secrecy and hardly one incident in a thousand reaches the public. As opposed to it back-biting and slander are done in groups before the common people. It cannot be done in isolation. Thus it

is obvious that a thing which is subject of much talk and gossip is known to a bigger section of the people which will attract their attention. Cinema is an apparent proof of this fact. Since the time people have seen new ways and methods of cheating and highway robbery in cinemas, new types of ruffians and dacoits have been created in the society and they are increasing day by day. Hence wisdom demands that evils should not be ever mentioned in order to keep up peace. Only good deeds and virtues should be talked about so that people may not be even aware of evils. For this reason Allah has said in the Holy Quran, "Allah does not like those evils should be even mentioned in louder tones". But in spite of this it is propagated and made known to the public on the curtains of cinemas, novels, newspapers, cultural and film magazines, social and political platforms nay even from mosques through religious disputations and debates. Evils are being propagated with such a: momentum and force these days that it appears as if nothing else exists at all except it. Many writers, poets and journalists have made it their profession. All the time they are outpouring evils. It may be stories and tales about sex or miseries and privations of poor people and workers. It must contain description about cheating, immodesty, dishonor and rape. They claim to be learned, well read and modem, but even do not know that in other languages, especially English, there are thousands of novels and stories which do not contain descriptions about such evils. Still they are so interesting and absorbing that the reader does not like to leave it unfinished. But ninety percent of our novelists and story writers simply cannot write on any subject except vulgarity and nudity. These dirty, filthy and useless plots are changed by them and presented with new names and in changed style. In newspapers, adultery, abduction, theft, dacoit and highway robbery are displayed in prominent headlines and such news appear almost daily in every newspaper. What to speak of journalists even our ulema and preachers and debaters cannot deliver orations without abusing other sects. If they are told not to do so they reply that they do so that people give up evils after listening and reading about them. If they really believe in it and their reply is not based upon

hypocrisy I have nothing else but to affirm that they do not understand even A.B.C of human psychology. They should know that man by nature is emotional. He adopts evils and wickedness much quickly than virtues. It is apparent that Allah knows human nature much better than learned divines, writers and journalists. When Allah does not like public exposure of evils, how can we accept the stand taken by learned divines and journalists. There are people who think that if somebody possesses evils and if they mention in his absence or behind his back it cannot be considered backbiting. When the companions of the Holy Prophet raised this very question he said: This is backbiting. If you narrate such evils about a person which he does not possess it is called calumny.

TALE-BEARING

Tale-bearing is a kind of slander. This habit is found, besides common people, among servants and employees of offices, workshops and trading corporations. The incompetent, shirkers and quarrelsome employees try to please officers through impair means and succeed in promotions and financial benefits. They also achieve their objectives through backbiting and flattery. And seventy to seventy-five percent of these officers are so credulous and dull headed that without thinking and investigating believe the flatterers and interested persons and become angry with deserving persons and harm them. This leads to disappointments, dissatisfaction and indiscipline among the employees and work, instead of improving, deteriorates. They backbiters and flatterers are ruining the nation and the country since past several years. Leaving aside the common people, many kingdoms met their dooms due to these people. Can our executives and officers armed with modern education and psychology not distinguish between these backbiters and flatterers and the real and obedient workers and instead of listening to them give them exemplary punishment and get rid of them and make the office atmosphere congenial for smooth working.

JEALOUSY: This is a very bad habit. An envious man bums within unnecessarily breeding spiritual agony. The en;:vied person loses nothing. When jealousy reaches its pitch, the envious person tries to harm the envied person and often he succeeds. It is apparent that a nation whose majority consists of envious persons meets its doom. Hence if you intend and desire prosperity, keep away from jealousy. And always remember the order of Allah. "Do not covet that by which Al ah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of his grace: for Allah knows all things". (Chapter An-Nisa, Verse 32).

LIE: Telling a lie is such a big sin and its evils are so obvious that there is no need to dwell upon it. Therefore, I tell only one thing. If an international week telling a lie is organised throughout the world and none speaks the truth anywhere, do you think the world will remain the same at the end of the week?

REGARD AS WELL AS GENEROSITY: Regard and generosity are very noble habits and sign of cultural attainments. But the way our nation has changed the meaning of virtues into evils, regard and generosity are taken also in light vein and instead of benefit bring about harm and dreadful results. Regard as well as generosity is this that if somebody commits mistake it should be overlooked so that he does not feel ashamed. In demanding payment of loans from debtors you feel a little shyness. If he has no money you give him more chance and behave nicely. If somebody asks you for something you feel shy to refuse. And in a higher degree, if somebody misbehaves with you, you do not take a hard line. These are all very virtuous. But regard as well as generosity does not mean that somebody is doing harm to you repeatedly and continuously and you do not defend yourself. I narrate here the usual practice of regard as well as generosity among our nobles. Here is an example. A Nawab was suffering from toothache. When nothing could relieve him from pain he sent for an English physician. The doctor after thorough examination came to the conclusion that there was no way out except extracting the tooth. The Nawab was restless with pain. He said: "Yes, extract it".

The doctor brought his instruments etc., from his dispensary into the bungalow of the Nawab and after due care and precaution extracted the tooth and went away. The Nawab felt extreme pain in getting his tooth extracted. But he did not feel any relief. Thereupon one of his close companions said: sir, you paid him one hundred as fee, so much blood was spilled and you feel so much pain. You gained nothing by calling him. The Nawab replied in a whispering tone. The doctor was not at fault. It is my mistake. The companions getting a little bewildered said: How? The Nawab said: the doctor extracted a healthy tooth instead of the painful one and I did not tell him anything. Getting more bewildered the companion said: Why this? The Nawab said:" I had so much regard for him that I did not mention to him about his mistake so that he could feel ashamed". My dear fellows, such a regard as well as generosity can never be regarded as a correct attitude towards life anywhere.

HUMBLENESS AS WELL AS HUMILITY

Humbleness as well as humility is a fine habit provided it is free from hypocrisy and pretence. Humbleness as well as humility is this that when you meet anybody lower in rank, knowledge, wealth and personality he should not feel his inferiority. If he comes to you give him due love and honor. Let him sit beside you, entertain and feed him and be free and frank with him. If you go to his house, you should not mind sitting on this tattered mat and worn out carpet and eat pickle and bread. Remember that the poor people do not expect anything more from their officers and rich people except nice behavior and respectable treatment. If affluent people and officers can do this much, fifty per cent danger of communism may be avoided. Humbleness as well as humility does not consist in presenting yourself as a humble man, drawn and degraded or if somebody enquires about your status, knowledge or wealth you try to hide the actual fact and show yourself so low and bordering on hypocrisy and untruth.

Fifty years back there was a vacancy in the office of

Secretary of Board of Examiners of a person who should be well equipped in Urdu and English. After a thorough enquiry it was found out that there was a Moulvi who was not only scholar of Urdu and English but well accomplished in Persian and Arabic also. Hence he was informed that if he wished he could be employed in the Board of Examiners on a handsome salary. He appeared for the interview. In those days office of the Board of Examiners was in Calcutta. He went to Calcutta and sent his card to the Secretary. The Secretary came out and received him with warmth and took him into his room. After a little informal talk the Secretary said to him. I have come to know that you are a scholar of Urdu, English, Persian and Arabic. I need a man exactly like you. Though he was a scholar of these four languages how could he say so by himself? Thus in his utter sense of humility he said: Sir I know very little about them. The Secretary said: No no, Mr. so and so has personally spoken to me and has highly praised your learning and knowledge and attainment. The Moulvi replied. It is his opinion otherwise I know next to nothing. After this the Secretary gave references of several other scholars who had praised his scholarship. But the Moulvi every time insisted of his ignorance. When much time was wasted the Secretary said: ell now I understand. It must be some other person about whom I was told. Please excuse me. There was misunderstanding and you were put to trouble unnecessarily. You take return fare from the office and go. Simultaneously he rang for his peon and told him to take the Moulvi to the office. Therefore the Moulvi got nervous and confounded and wished to speak to the Secretary. But he waved him off and the Moulvi came back unsuccessful and frustrated. Has such humility any value? Humbleness as well as humility is only this that you do not exhibit your pride, arrogance, rigidity and haughtiness in words and gestures.

PRIDE AS WELL AS ARROGANCE

Pride is a very bad evil. This plays a very important role in division and ruin of people and groups. Pride does not consist in

eating and dressing well, living in palatial buildings, riding costly cars and keeping retinue of servants. Pride is this that you look down upon others and consider them low and degraded, take it beneath your dignity to talk to them or meet them and feel ashamed in getting them seated beside you. Allah says: "The most respected among you is one who is most pious". And you despite being sinners consider your self noble and respectable while those poor but pious mean and contemptible.

Pride is the product of physical prowess, wealth, beauty, post, lineage, prayer and spiritual attainment. Remember that these are transitory things. The thing that is everlasting is virtue and noble deeds. The man who is proud is neither virtuous nor of good repute. He is neither loved by Allah nor by people: "The most dangerous kind of pride is either of spiritual power or prayers. Many seekers lose their spiritual status and become unsuccessful, as being proud of their manifestations as well as miracles, they consider others low and degraded. Such pious and holy men who have not undergone rigours of spiritual exercises and discipline consider others sinners and themselves as the custodian of paradise and are puffed up with pride. Their piety will go to ashes and will be of no use to them simply because of their pride. They do not understand this much that among these people who are considered low and degraded by them may be some who's any action has a worthy place in the eyes of Allah. Pride is only for Allah. Man is simply so lowly and a sinner. Only Allah knows how many sins we commit daily for which we do not even feel the pinch. Hence there is nothing to be proud of and we should always be afraid of Allah. The best remedy of getting rid of pride is that whenever you are obsessed with it; try to look to people who are superior to you, and whenever you are suffering from inferiority complex look to people who are inferior to you.

CONTENTMENT

Contentment is a nice virtue but its meaning is also wrongly understood like patience as well as reliance. Contentment does not mean that you should not try for more than what you possess and go on grumbling against Allah and fall a prey to your emotional outbursts of discontent and ungratefulness. Contentment consists in maintaining a happy mood in whatever circumstances you have been placed and faced with and constant endeavor to forge ahead in future in the hope that Allah will certainly help you in attaining your objective. The man who is happy in all circumstances does not lose his will to work and never gets frustrated. Whatever he does he puts his heart and soul into it. It is apparent that anything which is done half-heartedly and without push and pull does not bring in success but a thing which is done with full energy and determination is often rewarded with success.

Now we finish about mutual dealings and morals. We will be dealing with the synopsis of the book so that those who cannot go through the entire book may, while going through the synopsis, understand the spirit behind the book and remember it.

SYNOPSIS OF THE BOOK

ONENESS OF GOD

Develop a firm belief in the Oneness of Allah, that is, it is Allah alone who is everlasting and will ever last. And He will continue as He is. He is the creator of this universe and controls everything in every way. He bestows wealth, poverty and honor as well as degradation. It is in His hand to make or mar individuals and nations. He has given power to human beings as much as He has desired and has made them helpless as much as He has desired. We should neither fear except Allah nor rely upon anybody. Of course, we should accept people as they are according to their status and station in life within the limits enunciated by Allah.

PROPHETHOOD AND THE QURAN

Develop firm faith that the Holy Prophet is the last Prophet and servant of Allah. And the Holy Quran is the last revealed book of Allah. It exists as it was revealed without even the change of a word or vowel points. And success in life and hereafter depends upon faithfully and persistently carrying out the orders given in the Book.

HOW TO DEVELOP PERFECT FAITH

The best way to develop faith in Oneness of Allah, Prophet hood and the Holy Quran is to accept these three things without any reason and argument but only as told by the Holy Prophet. Remember that there are only two ways to accept things: either by seeing with your own eyes or through an honest and reliable source. It is obvious that every man cannot see everything of the world with his own eyes. Therefore, he has to depend upon source especially when it is persistent and reliable, for example, millions of people have not seen London, Paris, and New York etc., but the entire world believes in their existence as many people have seen them and persistently describe them that these cities do exist. Likewise one lakh and twenty-four thousand messengers of

Allah have persistently said that Allah, angels, paradise as well as hell exist. And the last witness is the exalted Prophet and messenger of Allah whose honesty and piety have not been challenged even by his worst enemies either in his presence or absence.

The second method of attaining perfect faith is to delve deep and ponder over the structure of things in the universe and also physical arrangement of different planets after obtaining higher learning and knowledge. If not more, physiology of human body may be understood. This will prove like daylight that there is a power who is balancing the entire solar system with genuine knowledge and moderation.

The third method of attaining knowledge of Allah is &rough visual sight. For this you have to turn to mysticism but:

Fourth method is, those who desire to attain knowledge of Allah or secret graces through mysticism should keep in mind that every method of mysticism which does not teach Oneness of Allah is wrong and detestable. The practice of such method, instead of gaining knowledge of Allah, will lead you to infidelity as well as into the deep recess of unbelief and you will repent after death. These methods of mysticism which are taught by Peers and saints are definitely un-Islamic. They drag Muslims towards infidelity and unbelief and ruin the Muslim brotherhood. Even if you see miracles being performed by them do not believe in them as miracles are even performed by monks, hermits, astrologers, fortune tellers, palmists, mesmerizes, hypnotizers and magicians. The most significant sign of Muslim saints and savants is that their teachings are strictly in accordance with the Holy Quran and Sunnah and their morals resemble morals of the Prophet. Their greatest miracle is that even a Muslim who is the greatest sinner and unchaste and transgressor becomes pious and saint like them simply because of influence of their association and company. This miracle can only be performed by a saint and none else.

5. PRAYERS

All your prayers should conform strictly to the Quran and

Sunah especially your daily prayers should be full of modesty and humility and lowliness and remembrance of Allah should pervade your prayers from beginning to end. But this can only be attained and accomplished when you remember Allah all the time while walking and moving and sitting and standing. Please keep in mind that whatever thoughts remain in the recess of the mind repeats themselves in loneliness and in the state of sub-consciousness. Hence those who remember Allah all through, they will remember only Allah in their daily prayers. And this in the type of prayer which builds your character and saves you from evils.

6. NEGATION OF EVILS

Keep clear off anger, hatred, backbiting and suspicion. These things will give trouble to your heart and mind and bring no harm to him about whom you entertain such feelings. The presence of evils in people should create in you emotion of love and affection rather than hatred in your heart. Do not hate a person because of his evils. You will not be questioned about their evils on the day of reckoning. It is they who will be questioned. Instead the impurity that will develop in your heart due to your hatred will give you much trouble after your death. Do not do any harm to anybody. Those who misbehave with you, try to behave with them in such a noble way that they become your friend.

7. LOVE AS WELL AS HONESTY

Create the spirit of love in your heart for the entire creation of Allah and do every work with honesty and sincerity. This will provide solace and comfort to your heart and soul. But when duty demands, do not hesitate to punish even your dearest and nearest. Remember that Islam teaches toleration and love even for the people of other religions. Hold fast to these teachings of Islam. But when there is a danger to any Musalman or Islamic faith and nation from non-Muslims, it is against justice to take recourse to love and toleration. On such occasions face them with all the power at your command and set aside love and toleration for them and oppose

them till the danger is completely eradicated and uprooted.

8. RIGHTS OF MEN

Fulfill justly and as it should be the rights of your parents, sisters and brothers, wife and children, relatives and relations, neighbors, citizens and national and communal as elegantly and politely as you can. This will lead to unity culminating into everlasting progress and prosperity of the nation.

9. ACTION

Work yourself for your maintenance as well as your dependents. Never place your burdens on anybody else. This is very shameful. Any work which is permitted according to religious law, never consider it base and degraded. To work for the welfare of the community and the nation is prayers. Believe it that every kind of sorrow and anxiety loses its rigors through engagements and health, wealth, honor and peace and comfort are gained through constant efforts. When dark clouds of disappointments and despondencies surround you and you find darkness all around and you feel like committing suicide, at such a moment engross yourself in work and work alone till the dawn of deliverance and hope touches your feet in full glory and grandeur.

10. LUCK

To have wrong concept of luck leads to cowardice and inactivity. Hence luck should always be related with action and activity. Never accept it with inactivity. Believe it that death will not come a minute earlier or later than the appointed time. Hence be oblivious of the dangers however difficult a work may be, with faith in Allah, do your utmost to accomplish it. But if you fail, be happy and believe that there is some hidden reasons of Allah for your welfare behind this failure.

11. COURTESY

The result of all the learning and training, virtue and

perfection, devotion and piety, prayer and religious exercise and sanctity and wisdom should be to make man a perfect image of courtesy and an idol of kindness and generosity. Unless it is achieved, however the prayers, fast, pilgrimage to Makkah and giving of alms, the nation cannot regain its lost glory. Therefore, it is imperative that with the performance of prayers, Muslims should devolve upon themselves to develop the sense of courtesy or perfect morals. Courtesy lies hidden in the following things: firstly none should receive pain, trouble and loss through your any work, action or activity except when you are oppressed or your duty demands it as a matter of right. Secondly, be always happy and keep others happy. It is very difficult to keep everybody happy. Your duty is only to try and try. If not all, majority may be kept happy.

12. SERVICE TO HUMANITY

Service to humanity is the greatest piety and prayers and hundred percent "Reconstruction of Millat". Hence be after it in keeping with your capacity and caliber. Remember that when the entire Millat is saturated with the spirit of service to humanity there will be many among them who will also serve you and help you. Even small things count in relation to common people, for example, to offer water to drink, show the way to someone, carry someone's burden, and remove stone or thorn from the thoroughfare. These are not small matters. They have far-reaching effects. Top-ranking and affluent persons can take the nation to the zenith of prosperity and power through service to humanity. The secret of strength of the progressive and prosperous nations lies hidden in it. But the service rendered by the top-ranking and affluent people can bring any useful result to the nation and the community only when it is done with unselfish motive for the benefit of the nation and not for personal honor and name and fame. Our misfortune is that most of our leaders and rich people are bereft of sincerity.

Here we come to the tail-end of the book by the grace of

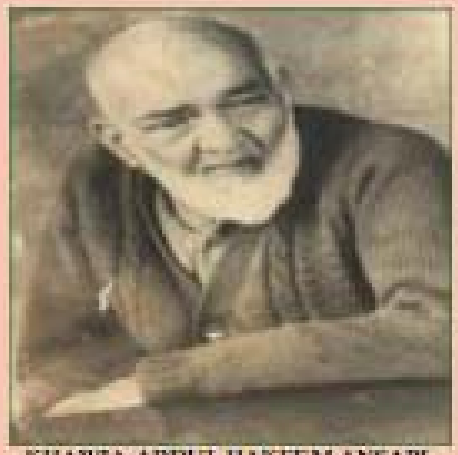
Allah. Now we try to pen down the remedy to tackle evils pervading the nation.

THE REMEDY

It has been explained in detail the reasons for our downfall and it has also been told what should we do in order to reform ourselves. Now the only question remains what methods should be followed for the reconstruction or reformation. Apparently only two methods are possible: firstly, that the Government should do it by itself; secondly, that powerful and most famous parties should take it into their own hands. But be it the Government or parties, majority among them who wielded power since the creation of Pakistan have shown utter negligence and irresponsibility towards the national as well as communal welfare and have indulged in personal power and prosperity and displayed their moral poverty. Keeping this in view it is useless to hope that they will try to reform the "morals" of the nation. After this the only alternative or method remains that anybody who desires to reform his nation should reform himself first and then his family members, near and dear ones and such friends who are very close to him. In this way after some time these reformed persons may help create a reasonable society. Again this society can take upon itself this duty collectively and push it on successfully.

Besides this, then, lies in the recess of my mind since long another very nice and workable plan. But I am not sure whether it can be worked out. Still it is fit to be described. May be that there may be some God-fearing persons or may come into existence who can act upon it any time. That way is this that there should be organized a party on All Pakistan Basis whose members should be the heads of all the sects and presidents., secretaries and elected representatives of all the religious, political and social groups. It should be organized on the pattern of U.N.O. Its aim and object should be confined to moral reformation only. It should be strictly prohibited even to mention religious, political and social or other controversial propositions. If you can go deep into the problem you

will realize that the only subject on which there can De unanimity of opinion among different sects and groups is "morals" only despite serious religious, political and social differences among different sects; that is, from moral point of view whatever is evil, is evil in the eyes of all and whatever is virtuous, is virtuous in the eyes of all. In this society only such methods should be deliberated and acted upon which may help create morals of individuals of every sect on the pattern of morals of the Prophet. The society will be free from basic differences. There may crop up some differences on the methods of working, but they will not be of such a serious nature that may make one sect enmical towards the other sect. Besides this it will not be very difficult to find out solution for such differences. Therefore, my mind's eyes have the vision of such gatherings of the society whose environment will be so peaceful and full of sense of love and mutual respect. And there our leaders and learned divines and reformers, despite sectarian differences, will try to get training to solve and sort out controversial matters with the feeling of unity, love and sympathy in the atmosphere of mutual understanding. If anyhow such a society is created and this is accomplished, it will be able to reform individuals of our society to the extent that they will be able to learn to deliberate upon and discuss problems from one angle only for the general benefit of the nation. This will lessen the spirit of mutual hostility and recrimination as well as strife and will end the destructive thinking and activities and the nation will march towards progress and prosperity in every way. May it so happen that a few warm-hearted and intellectually sound persons after duly deliberating upon the benefits, secrets as well as abstruseness of my plan, may come forward and take it into their hands and begin it for the resurgence of the Islamic Millat: Ameen!


KHAWJA ABDUL HAKEEM ANSARI

In 1911, when I was 18 years old, I took oath of allegiance in Naqshbandiyah-Mujaddidiyah order of spiritual discipline. And after seven to eight years of hard and continuous labor completed its course. This course developed in my nature humility, piety and I was blessed with noble and excellent deeds and divine inspiration, but I could not get to the objective for which I had taken oath of allegiance, that is, I could not achieve the vision of Allah. After this I took the oath of allegiance in the Chishtiyah order of spiritual discipline and completed its course in five to six years. This course secured in my nature elegance, perception of beauty and comeliness and intense feelings of love and affection. But the vision of Allah I was hard to find there also. After this I did not take oath of allegiance in any order of spiritual discipline but I did thorough and extensive study of Qadriyah order of spiritual discipline and few other orders. But how to get the vision of Allah was not narrated there also. Now, I adopted the attitude of complete silence and waited for divine elegance. At last, Allah's mercy dawned on me and he, in his benign mercy, got me in touch with a divine person. He was an Owaisi (spiritual order of discipline related to Hazrat Owais Qarani). He himself owed allegiance to none; neither had he taken oath of allegiance from anybody. Hence I did not take oath of allegiance but did receive his grace in abundance for 20 to 25 years. Now I did get grace from him but continued reflecting and reciting as in the same old order of Naqshbandiyah discipline.

This time the divine course was covered in a strange way i.e. I passed the entire way from Naasoot to Zaat-i-Beht seeing and understanding the surroundings all around i.e. first I saw the stages of Hell, and in succeeding order and moving about the heavens of Aaraaf, Malakoot, Jabroot, Lahoot, and Hahoot reached the lower layer of Hoo. Here I overcame the state of Wahdatul Wajood. This is the same state which has been described as Reality by Ibn Arabi. Allah be praised! I did not stay linger there otherwise I would have remained a Wajoodi. When I reached the upper layer of Hoo, I experience the state which has been called Zilliyat by Hazrat Mujaddid Alf-i-Sani. I crossed this very soon. After this I remained for some time in Adam but continued proceeding forward till by crossing Adam entered Aalam-i-Amr and at last after continuous efforts of 26 to 27 years I achieved my life's desire in 1953.

Allah be praised! What I sought I got at the ripe age of 60 years and 42 years of continuous and sustainable efforts by the grace of Allah. Allah is great and his bounty is boundless. To achieve the spiritual goal from Naasoot to Zaat-i-Beht is not a joke. It is the most difficult undertaking and only a few have the luck to achieve it.